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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1928

WITH THE GOVERNMENT REVIEW THEREON

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GOVERNMENT OF THE DISTRICT OF COLUMBIA

IN SENATE, January 11, 1906.

REPORT OF THE COMMISSIONER OF THE DISTRICT OF COLUMBIA

FOR THE YEAR ENDING DECEMBER 31, 1905.

PRINTED BY THE GOVERNMENT PRINTING OFFICE.

WASHINGTON: 1906.

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THE DISTRICT OF COLUMBIA

OFFICE OF THE COMMISSIONER

WASHINGTON, D. C.

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.

Report on the working of the Archæological Department for the year 1927-28.

Reviews the——.

READ—

Report on the working of the Archæological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER NO. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, *i.e.*, between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archæological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archæological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R. RANGA RAO,

Offg. Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Consulting Architect to Government.
The Deputy Commissioners of Districts.

Encl.—P.S.V.N.



VIEW OF CHANDRAVALLI VALLEY FROM CHOLAGUDDA, CHITALDRUG.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

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TOURS, EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

2. The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog).

Chandravalli Site. It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaraguḍḍa which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site.

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archæology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archæological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archæological report for that year. The question of acquiring the site from private owners for the Archæological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archæological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Śātavāhanas and some to the later kings of Duṭu and Chuṭu dynasties of the second and third centuries A.D.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhānuvalli in Harihar Sub-taluk; Ānekonda, Bêtûr and Nirthaḍi in Davangere taluk; Chittur in Sorab Taluk; Ikkêri, Keladi and Nāḍkalasi in Sagar taluk; Kūduvalli in Chikmagalur taluk.

4. About 8 miles to the South of Harihar, the Village Bhānuvalli called Lakshmī-nārāyaṇapura in the inscription found on the spot contains a ruined temple of Lakshmī Nārāyaṇa. Of the original temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the garbhagriha is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmī Nārāyaṇa, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmī on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmī. The image has got ear-rings (makarakuṇḍala) in its ears and the image of Garuḍa is carved on the pedestal.

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Iśvara called Jagatêśvara in the inscription dated 1143 A.D. (Davangere, 4, E. C. XI). The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty.

The central ceiling has the figure of Śiva in dancing posture in the centre and *Ashtadikpālakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpālakas* are carved.

The front *ankana* of the porch has Tāṇḍavêśvara figure surrounded by petals of flowers. An inscription (Davangere 7, E. C. XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rûvâri Bâhōja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

On a stone railing to the left of the main entrance there is an inscription "Rûvâri Bâhōjana putram Barvōja, Sarasvati, Gaṇadâsi," between two figures.

In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing linga.

Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.

An inscription at the spot (Davangere 5, *E. C. XI*), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

6. Is a village a mile further away from Ānekoṇḍa. There are 3 temples in the village; Kālabhairava and Kallêśvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vimuk-têśvara, Râmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

Betur.

The Kālabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The Kālabhairava image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davanagere 6, *E. C. XI*) refers to this temple and is dated Śaka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêśvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Naṭarāja in the centre surrounded by *Ashṭadikpālakas*. Images of Sarasvati, Shaṇmukha, Nârâyana, and Nâgakanyakâ are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact.

The deity is being worshipped daily. The temple has no endowment.

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrî Ranganâtha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

Nirthadi.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tôraṇas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davangere 164, *E. C. XI*), is standing dated Śaka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganâtha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmi.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses. A figure of

Krishna holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Āḷwars, and one of Vishṇu. Three pairs of *Bhaktavighraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kôlâṭa* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgâ, Ānjanêya, Nârâyana and Íśvara. The first two are tiled structures. **Chittur.** The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Íśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamâtrikâ, Gaṇapati and Mahishâsuramardini, with a Vishṇu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

The deity is called Râmanâthêśvara in the inscription carved on the pillars of the *navaranga*.

The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nâḍkalsi in the Sagar taluk. One of them is slightly bigger than the other. **Nadkalasi.** Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikârkjuna. There are four niches inside the temple. There are the images of Saptamâtrikas, Gaṇapati and Mahishâsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad; the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umâmaheśvara. There is some inscription underneath and it is very much worn out.

The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.

pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to Išvara popularly called Rāmēśvara, whereas the name of the deity is stated to be Nīlakaṇṭhēśvara, Billēśvara, and Sōmēśvara in inscriptions. There is only one niche in the temple which contains an image of Viṣṇu holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the Mallikārjuna temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one Baleyaṇṇa Vergaḍe, King of Koḍanāḍ and Kundanāḍ. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10. A cursory survey of the Aghôrēśvara temple in this village was made so far back as the year 1911 and a short description of the temple was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

Ikkeri.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved; the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have Yalis and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pāśa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yî mantapada kelasava geyida āchāri Hombuchada Venkaṭaiyanu" it is clear that one Venkaṭaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a porch.

The *navaranga* has an arched doorway with a window of *Jālī* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilāṇḍēśvari.

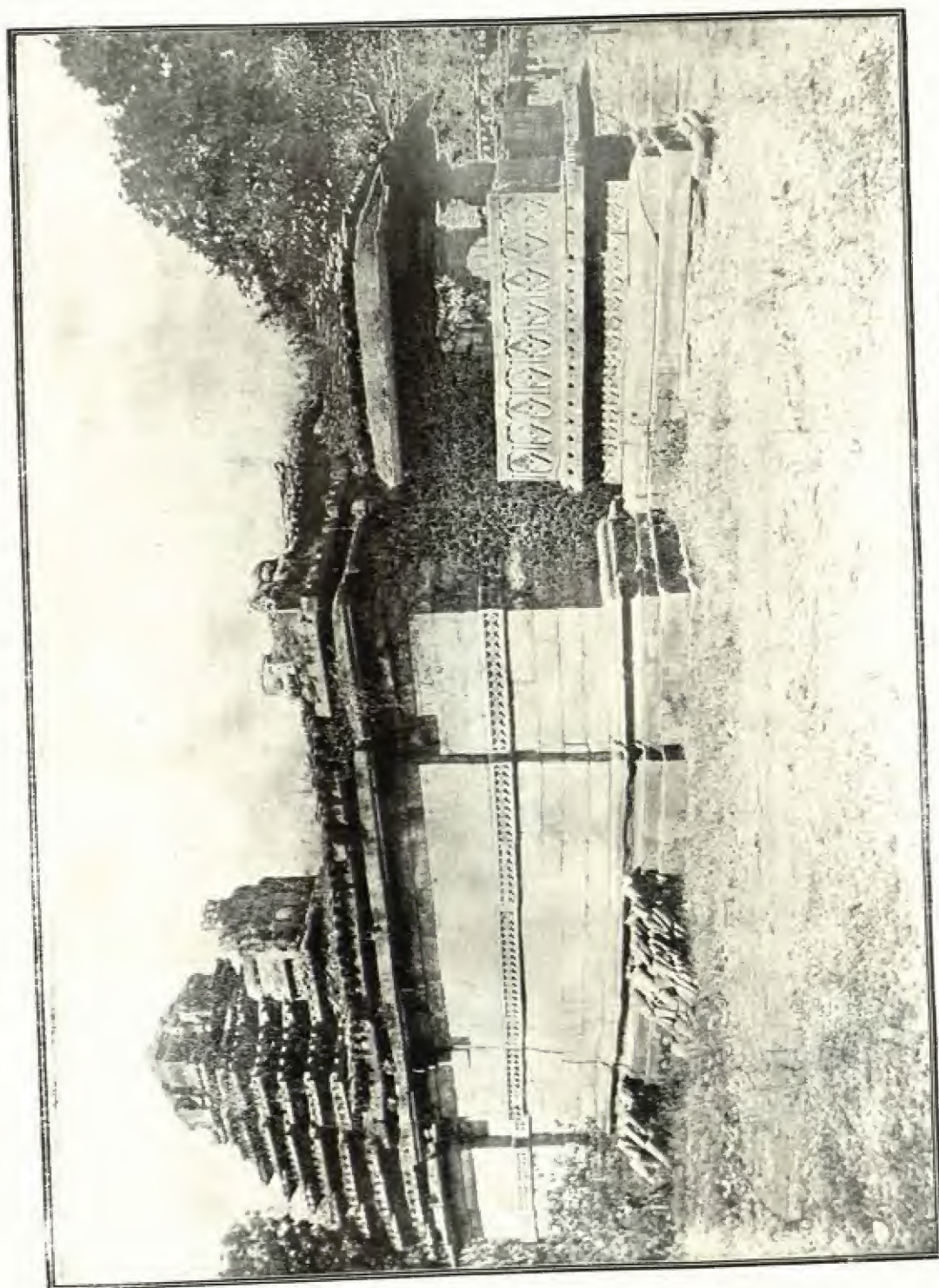
There is a pavilion in front of the main entrance of the Aghôrēśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Rāmēśvara temple is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, E. C. VIII). This temple is dedicated to Virabhadra and is worshipped by a Lingāyat, while the other is dedicated to Rāmēśvara worshipped by a Brahmin.

The Virabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yālīs supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sūrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gaṇḍabhêruṇḍa figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Nara-simha.



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR.

The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved: The figure is about 3 feet high; has a lion's head; hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved: Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base: The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Śivappa Nāyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple.—There are niches on either side of the *sukhanasi* doorway in which images of Gaṇapati and Mahishāsūramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmi Nārāyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamātrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbhagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Śiva and Pārvati are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shaṇmukha, Gaṇapati, Kālabhairava, Gajalakshmi, Naṭarāja, Dattātrēya and Tumburu are carved.

An inscription, Sagar 39 E. C. VIII, states that in Śaka year 1594, Sômaśêkhara Nāyaka, son of Śivappa Nāyaka granted an *umbli* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Viṣṇu temple. The image of Viṣṇu is two feet high with 4 hands holding Chakra and Śankha in the two upper hands and bow and arrow in the two lower hands. Garuḍa is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12. Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of

Brahmin population and as stated in an inscription of 1391

Kuduvalli.

A.D. (Chikmagalur 88 E. C. VI), it is called 'Purushōttama-pura' for the reason that it was granted to the Śringēri Matt

during the time of Śrī Purushōttama Bhāratīswāmī.

There are four temples in the village: viz., Kalasêśvara, Sômêśvara, Râmêśvara and Channakêśava, all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venkṭarâmaiya of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara: This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vira Narasimha Dêva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 E. C. VI), and there is also an incomplete viragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarâja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâlābhairava and the other, of Saptamâṭrikas are standing in the *navaranga*.

(ii) PROTECTION OF MONUMENTS.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action:—

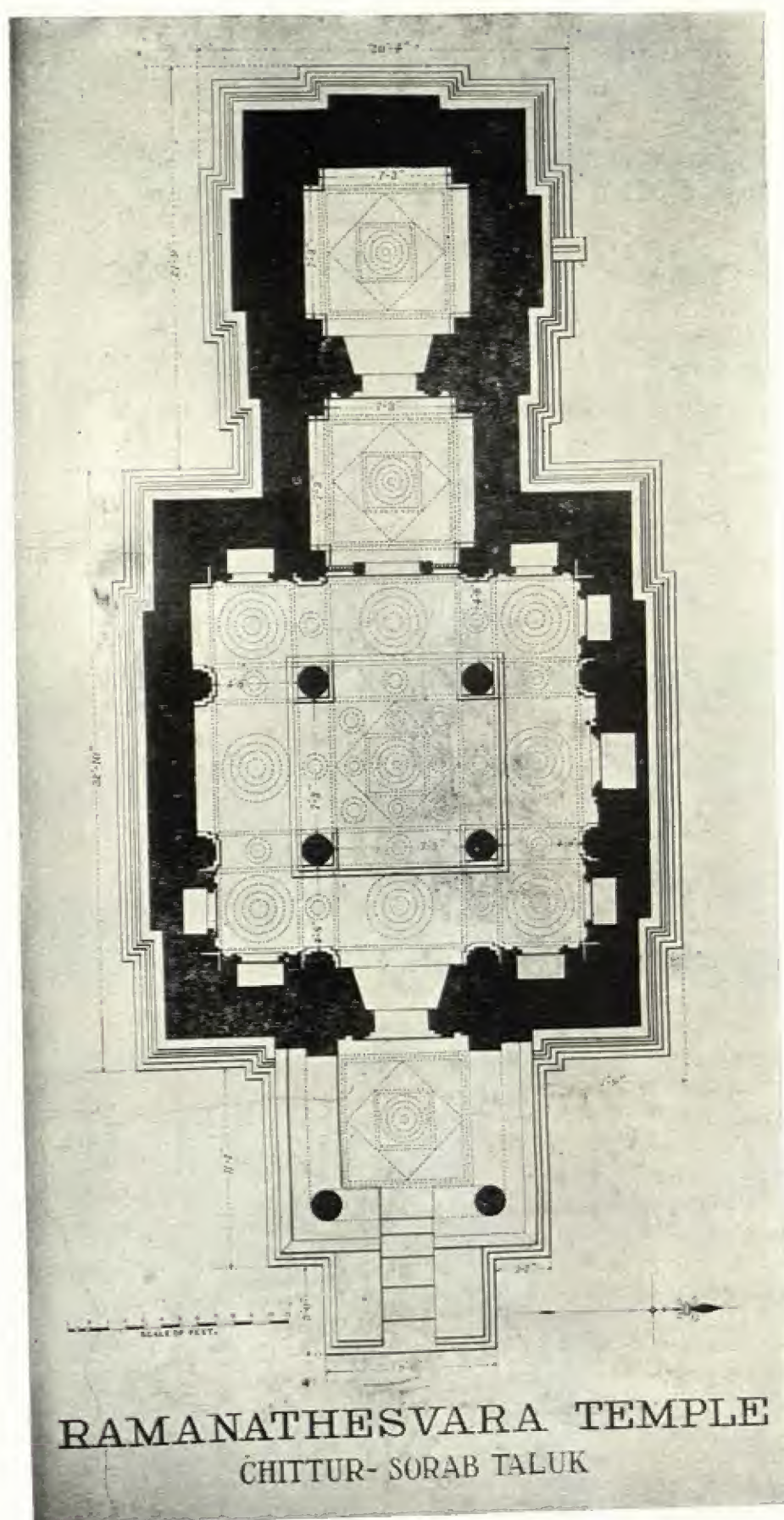
Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town; Râmalin-gêśvara temple, Āvani and Sômêśvara temple, Kuruḍumale, Mulbâgal taluk.

15. Estimates for the repairs of the following Monuments were received during the year:—

	Rs.
1. Chennigarayaswami temple at Aralaguppe	75
2. Kesava temple, Belur:—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen	2,332
3. Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli	505
4. Mallêśvarasvâmi and Venkataramanasvâmi temples, Madhugiri	1,120
5. Mallik Rahiman Darga, Sira	4,000
6. Hydervalli Darga, Mulbagal	701
7. Akkanabasti, Sravana Belgola	678
8. Kêśavadêvaru temple at Angadi	1,290
9. Kêśava temple, Ambuga	2,970
10. Anantapadmanâbhasvâmi and Visvêśvarasvâmi temples, Budanur	91
11. Lakshmidêvi temple, Dodgaddavalli	433
12. Parśvanâthasvami and Santînathasvami Bastis, Halebid	440

16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Iśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

17. As regards temples of Gôpâlakṛiṣṇa, Kaṇvêśvara and Kannambâḍi Amma submerged in Kannambâḍi Reservoir, Government have passed orders (No. 437—K. S. S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gôpâlakṛiṣṇasvâmy, Kaṇvêśvarasvâmi, and Kannambâḍi-Amma temples at an estimated cost of Rs. 80,000.



GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.

18. Regarding the preservation of Sivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

PART II.—MANUSCRIPTS.

(i) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS.

20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pāṇdyas and of Ceylon as 'neighbouring realms' and those of the Yônas and Kāmbhôjas, the Bhôjas and the Pitinikas, and the Āndhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pāṇdyas. From this it follows that the Chôlas, the Pāṇdyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pāṇdyas, the Kêralaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pāṇdyas. Kêraḷa is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

21. There can be no doubt that the Chôlas, the Pāṇdyas and the Kêraḷas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pāṭaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jaṭiṅgi Rāmêśvara hill in the district of Chitaldrug that what is later called the Karnāṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pāṭaliputra. According to the Kavarājamārga (Chapter I, Verse 36) the Karnāṭa Country extended from the Kāveri to the Gôdāvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kāveri to as far as Kolhapur speak the Kannaḍa language. Under the Chālukyas the sphere of the Karnāṭa rule extended as far as Nāsik or the Gôdāvari. From this it is clear that intercourse between the Āndhras and the Karnāṭas was far easier than between the Tamils and the Telugus or the Karnāṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnāṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnāṭa Province spoke in Prākṛit and that with a view to make the administration of the countries easy or rather practicable Prākṛit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka's edicts in Prākṛit at Brahmagiri and at Jaṭiṅgi Rāmêśvara Hill, the then central place of the Karnāṭa land, and at Dauli near Bhuvanêśvar in the Kaṭak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pāḷi or Prākṛit language which they learnt in Maṭhas



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.

or schools. The absence of any such edicts in the countries of the Chôlas, the Pāṇdyas, and the Kêraḷas which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraḷas could not understand Prākṛit.

23. Even later, during the rule of the Śātavāhanas and the Chuṭus or Nāgas who succeeded the Mauryas one after another in the Karnāṭa and Āndhra lands, Prākṛit seems to have continued to be the official language. This view is supported by Śāta-karni's inscription in Prākṛit, No. 263 in Maḷavalli, Shikaripur taluk, (*E. C. VII*) and by Chandra Śāta's inscription in Prākṛit in Koḍavolu in the Gôdāvari district, and by Śivasvāti's inscription in the same language in Amarāvati on the lower course of the Krishna. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maḷavalli, Shikaripur taluk) of Śivavarma of the Kadamba dynasty which succeeded the Śātakarnis in Mysore is also in Prākṛit, it may be reasonably inferred that Prākṛit continued as the official language in the Karnāṭa land till the end of the fourth century A.D. In the sixth century Kannāḍa seems to have become the court language under the Chālukyas, most of whose inscriptions are recorded in the Kannāḍa language. This Kannāḍa language of the sixth century may be presumed to have little differed from the language found in the Kavirājamārga of Nṛipatunga, a work of the 9th century A.D. abounding in Sanskrit and Prākṛit words.

24. Little or nothing is known of the state of the Kannāḍa language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannāḍa languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayāḷam form a single family, the Dravidian family of languages. If there had been a difference at all between the Āndhra and Karnāṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannāḍa and Mysore Kannāḍa now, for the distance of the Tamil country from Kannāḍa or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannāḍa from Mysore Kannāḍa lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannāḍa or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify

their religious or literary ideas just as the Buddhists and the Jains did in Pāli and Prākṛit tongues which are the sources of the Bengālī, Mahrāṭī and other languages of Northern India. Nor do the Telugu or Kannaḍa people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz.*, the Chôlas and the Pāṇdyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannaḍigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them; for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannaḍa, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brāhmī script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannaḍigas would not have neglected it till they were taught the Brāhmī script, out of which the Telugu and Kannaḍa alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Dravidiāns before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Dravidiāns. As no literary activity of any kind has been found either among the Telugus or among the Karnāṭa people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnāṭa provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannaḍa languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as *r*, *l*, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargās, and neither *ksha* nor *jna* sounds. These additional sounds properly belong to the Prākṛit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannaḍa alphabets. Unlike the Tamil language, both the Telugu and Kannaḍa tongues contain a large number of what are called *Tatsama* and *Tadbhava* words. The *Tatsamas* are purely Sanskrit words while the *Tadbhavas*, though regarded as popular corruptions of Sanskrit words, are really Prākṛit words, imported into these languages when Prākṛit was current as an official language in the two provinces. When however Prākṛit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called *Tadbhava* words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their *Alankāraśāstra* began to engage the earnest attention of the people. Early in the ninth century Nṛpatunga translated or rather paraphrased Daṇḍī's *Kāvyaḍarśa* into Kannaḍa and called the work *Kavirājamārga*. This led to the free flow of Sanskrit words into Kannaḍa. Thus it is easy to distinguish two periods in the growth of Kannaḍa and Telugu languages. The first is the Prākṛit period extending from B.C. 300 or B.C. 250 to



FIGURE OF UMAMAHESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.

A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prākṛit and Draviḍian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannaḍa Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tāṇam for example is regarded as having been derived from Sanskrit Sthāna, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannaḍa language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnāṭa and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannaḍa literary works, it was in use in a different sense in Sanskrit. While Kannaḍa scholars take it to mean words derived from Sanskrit with some modification for use in the Kannaḍa language, Sanskrit writers used it in the sense of Pāli or Prākṛit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Daṇḍi says in verses 32-37 in the first chapter of his Kāvyaḍarśa as follows :—

“ The language in which literary works are written is of four kinds : Sanskrita, Prākṛita, Apabhramśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prākṛita has various forms known as Tadbhava, Tatsama, Dēśi and the like. Śauraśēni, Gauḍi, Lāṭi, and a variety of Lāṭi go by the name of Prākṛita. The dialect of the Ābhīras is called Apabhramśa in literary works. But in the Śāstras, languages other than Sanskrit are called Apabhramśa in general”.

31. According to Philologists, Prākṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthāna in the sense of a place the uneducated pronounced it as tāṇa, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabba for kāvya, āgasa for ākāśa and the like. But ancient writers like Daṇḍi who had no knowledge of linguistic history presumed that Prākṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prākṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prākṛit and other dialects.

32. Kannaḍa grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nripatunga (9th century A.D.) for example has based his Kavirājamārga on Daṇḍi's Kāvyaḍarśa and has used the same technical terms as are found in the Kāvyaḍarśa. In verse 53 of the second chapter of the Kavirājamārga, he says that he will illustrate the Kāvyaḡuṇas in verses composed of Tadbhava words. The Kāvyaḡuṇas referred to here are the same as

those mentioned by Daṇḍi. There can be no doubt that the word Tadbhava has also been taken from the Kāvyaḍarśa in which it is used in the sense of a Prākṛit word originally derived from Sanskrit. It is likely that Nṛipatunga has used the word in the same sense, i.e., Prākṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannaḍa language are Prākṛit words and that they crept into the vocabulary of the Kannaḍa language when Prākṛit was current as the official language in the Karnāṭa country under the Mauryas, Śātavāhanas, Chutūs, and the early Kadambas. But later Kannaḍa writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannaḍigas and that accordingly there was no chance of Sanskrit words creeping into Kannaḍa vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannaḍa language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāṭa and Telugu countries.

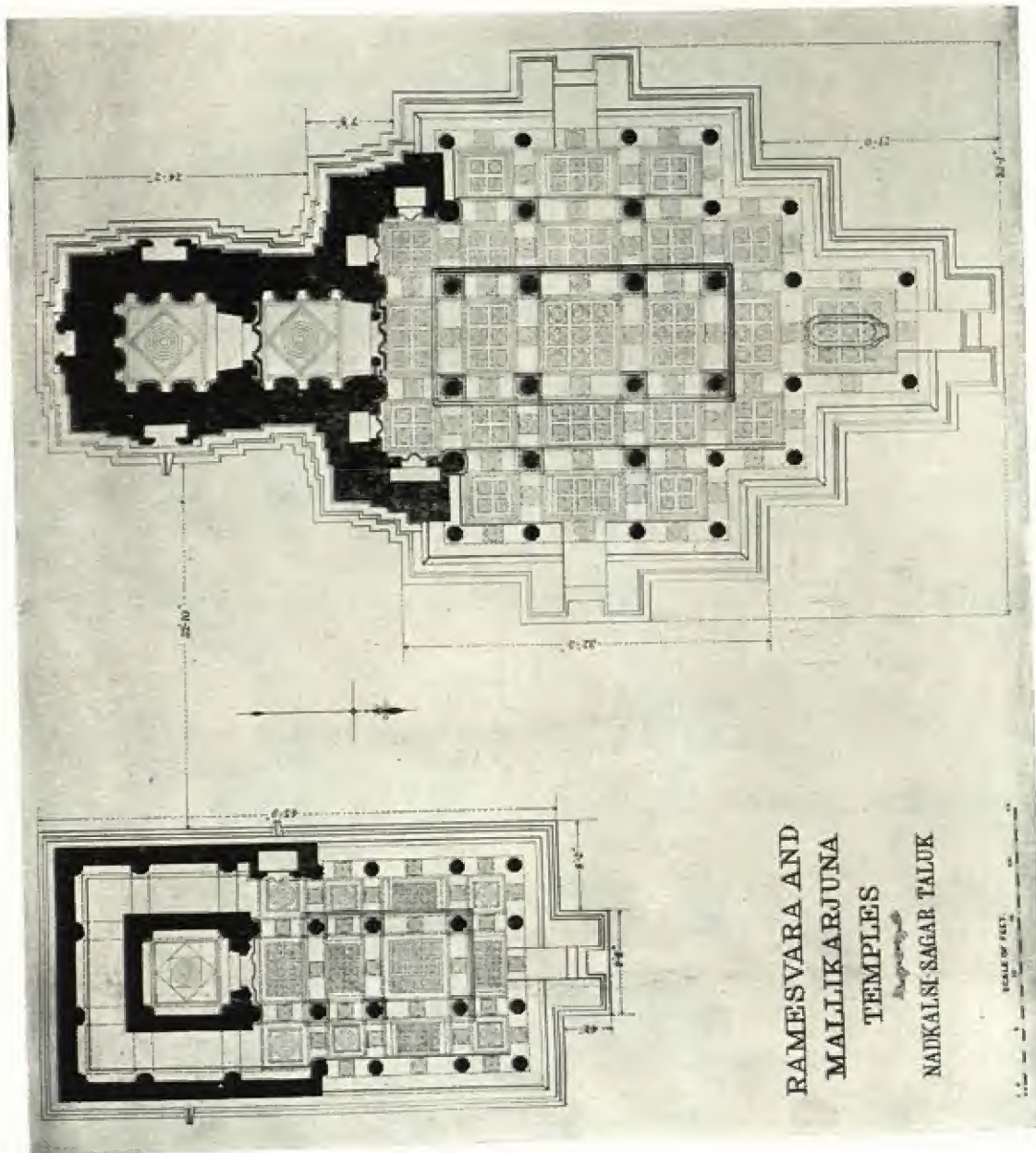
33. The following Prākṛit words taken from Āndhra inscriptions of Nasik* and from the inscriptions of Chuṭukulānanda Śātakarni and of the Kadamba king Śivavarma at Maḷavalli in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannaḍa language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification :—

Prākṛit	Sanskrit equivalent.
Putā	Putra
Siri	Śrī
Samvachara	Samvatsara
Bitiya	Dvitiya
Sāsana	Śāsana
Dēsakāla	Dēsakāla
Yasa or jasa	Yaśas
Vanna or Banna	Varna
Purisa	Puruṣa
Bamhana	Brāhmaṇa
Tēja	Tējas
Tapa	Tapas
Sachcha	Satya

As in Nasik No. 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chutūs and the Kadambas, was the court language in the Karnāṭa country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannaḍa, the vernacular of the Karnāṭa country. When in the latter part of the sixth century Kannaḍa was made the official language under the Chālukyas, Kannaḍa scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannaḍa language. Thus Prākṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannaḍa language and literature.

*Nasik No. 18. p. 188, Arch. Survey of Western India, Vol. IV.



GROUND PLAN OF RAMESWARA AND MALLIKARJUNA TEMPLES AT NADKALSI.

Myore Archaeological Survey.

(II) THE SRINGERI MATH AND ITS GURUS.

35. *Guruvamśamahākāvya* or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakshmaṇaśāstri, son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati, disciple of Nrisimhabhārati. As the author mentions the names of Chennammāji and Somaśekhara Nāyak and as no mention is made of either Haiderali or of Virammāji, the last of the Keḷadi rulers, it follows that the author was the contemporary of Somaśekhara II (1714-1739) of Keḷadi, when Sachchidānandabhārati, (1705-1741) disciple of Narasimhabhārati, adorned the pontifical seat at Śringēri. Lakshmaṇaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keḷadi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Śankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Śankara and been born as the son of Śivaguru at Kālaṭi in Kēraḷa. Śankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Śankara Vijaya: the sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Śankaravijaya the moon was in the constellation of Ārdra, the *Guruvamśamahākāvya* places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Śankara's horoscope. After completing his education, he is said to have met with Rājaśekhara and commended his three dramas in Sanskrit. He embraced Sannyāśāśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyaṇa he is said to have proceeded to Badari and showed his commentary to Bādarāyaṇa known also as Vyāsa. Śankara's first disciple was Padmapāda and his second disciple was Maṇḍana known as Sureśvara later on. As Śankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Sureśvara are quite different personages is not satisfactorily proved. Śankara returned from Badari to see his dying mother. When the Nambūdri Brāhmins of Kerala, to whose sect Śankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdris, that the Nambūdris should cremate their dead in the premises of their houses and that the Nambūdri sect should be degraded from the high status of the Brāhmins. This curse seems to be a later invention to explain the peculiar customs of the Nambūdris, it being implied that Śankarāchārya followed the customs of the Southern India Brāhmins renouncing those of his own sect. As there was no king known as Rājaśekhara in Travancore at the time, it cannot be believed that when Śankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Śankara went on a pilgrimage to Madhyārjuna, Anantaśayana, Rāmasētu and South Canara where two more disciples named Hastāmalaka

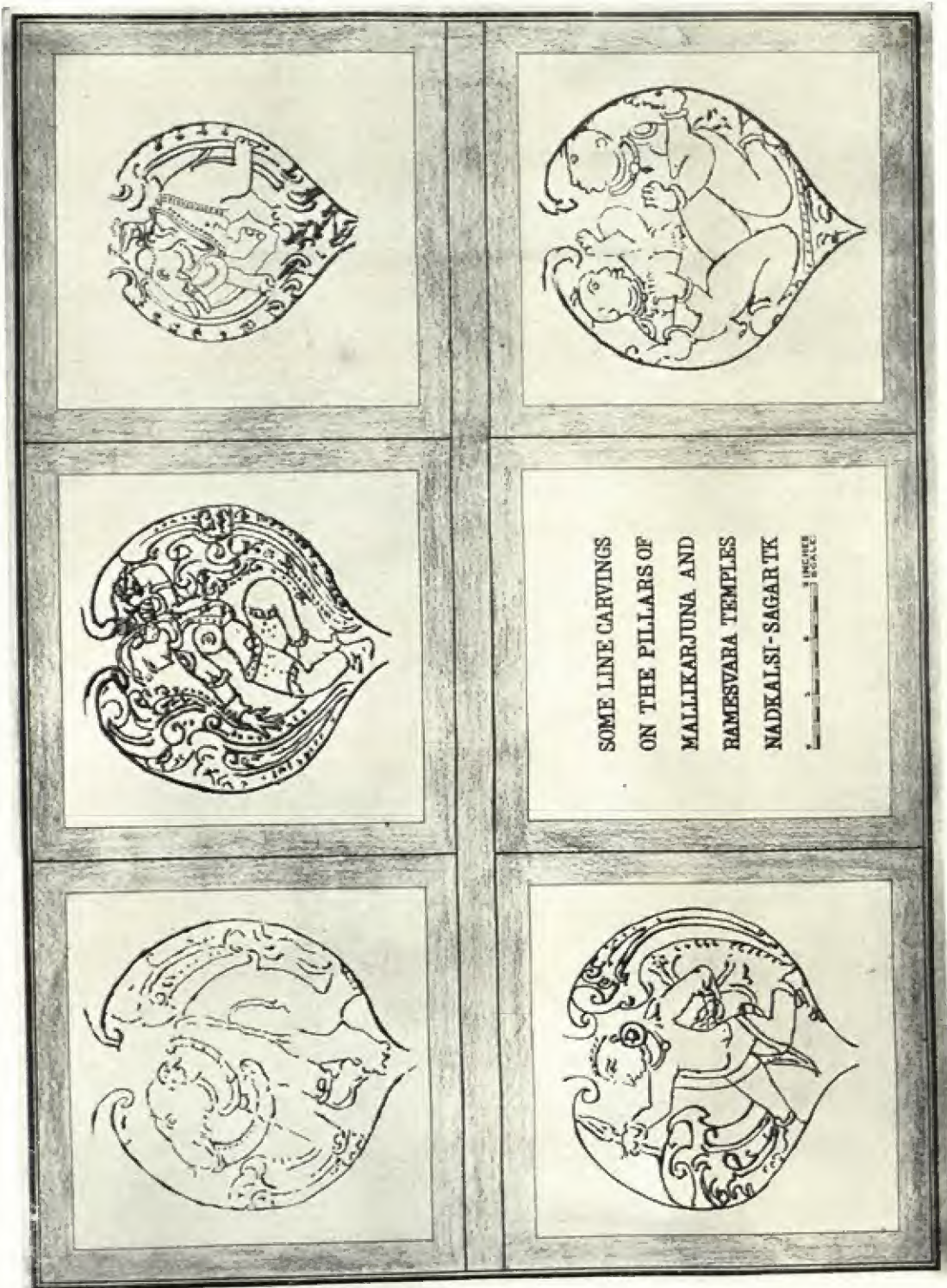
and Trôtaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarṇa, Śrīśaila and Jagannātha to Benares. The author says that he set up five maṭhs and mentions the name of Śringêri, Kānchi, Badari, Kāśī, and Jagannātha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Śringêri. As instructed by him Surêśvara stayed in the Maṭh at Śringêri and Padmapāda in Pûri-Jagannāth. Trôtaka is said to have taken care of the Maṭh in the North (Badari) and Hastāmalaka in the West (?)

38. Surêśvara was followed by Bôdhaghana, his disciple at Śringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnânagiri who was followed by Simhagiri. Then came Íśvaratīrtha and Narasimhatīrtha one after the other. The latter was succeeded by Vidyâtīrtha known also as Vidyâśankara, learned in all the śāstras and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brāhman in Varāṅgal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Śringeri embraced asceticism under Vidyâśankara. He was given the name of Bhāratīkrishṇatīrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Śringeri and saw him living the life of a Sannyāsi. Vidyâśankara admired his learning and having initiated him in the Sannyāsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhāshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhāshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarākshasa near the Vindhya hills and that following the instructions given him by Vyāsa in Benares he returned to Hampe and caused the Brāhman to obtain release from Rākshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Māra, and Muddapa. Harihara and Bukka were employed by Vīrarudra, king of Varāṅgal as his financial officers. When Vīrarudra and his successor Rāmanātha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Kṛishṇā, they had however to encounter Ballāla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâranya there and receiving his blessings, they led their army against Ballāla and having conquered him in battle, established their sovereignty over the Dekhan.

41. Meanwhile Mādhava and Sāyana, ministers of Harihara, paid a visit to Vidyâranya and requested him to bless them with progeny. Vidyâranya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhāshya and other works written by him, they would have the benefit



they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyanîya (Mâdhava's and Sâyana's).

42. Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

“When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Saka era, in the year Dhâtri, in the month of Vaisâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharani, Vidyâranya laid the foundation of the city of Vijayanagara”.

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms. Having gone to Kâsi for a second time Vidyâranya is said to have established two Maṭhs. At his suggestion Harihara made rich land grants to Sringeri Maṭh and sent the information to Sringeri through Mârappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâsankara temple was constructed at Sringeri. A letter was sent to Vidyâranya in Kâsi requesting him to return to Sringeri. Meanwhile Bhâratîkrishṇatîrtha died and Vidyâranya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Sringeri Maṭh, Vidyâranya is said to have secured for the Maṭh a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

- | | |
|---|---|
| 1. An umbrella named Mahîchakra. | 14. Two white conch shells. |
| 2. Śankha, big conch shell. | 15. A pair of day-torches. |
| 3. Chakra, a discus. | 16. Makara-tôrana. An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor. |
| 4. Two Châmaras, Chowrie fans. | 17. Jagajjampi, a big umbrella. |
| 5. Kartari, a staff with its top shaped like scissors. | 18. A pair of Meghâjambaras, two umbrellas so called. |
| 6. A pair of Sûryapânas (?) | 19. Patâka, a flag. |
| 7. A pair of white umbrellas. | 20. Ândolikâ, a Palanquin. |
| 8. A Dundubhi, a drum. | 21. Simhâsana. A seat so called. |
| 9. A Jayaghaṇṭâ, Victory bell. | 22. Pâduka, two wooden slippers in-laid with gems. |
| 10. Two drums called the sun and the moon. | |
| 11. Chakra, a drum so-called. | |
| 12. A Damaruga, a small drum. | |
| 13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud. | |

45. After receiving these honours Vidyâranya returned to Sringeri accompanied by Harihara II. A temple to Bhâratîkrishṇatîrtha was built and two Agrahâras called Srîngapura and Vidyâranyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living.

46. Vidyâranya was succeeded by Chandrasêkhara-bhâratî who was followed by Nṛsimhabhâratî. Then came Purushôttamabhâratî who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandrasêkhara and Nṛsimhabhâratis.

47. Purushôttamabharati's disciple was Sankarabhârati. They were both honoured by Râmadevarâya of Vijayanagar (1406-1416). Sankarabhârati's disciples were Chandrasêkharabhârati and Nṛsimhabhârati, both of whom appeared as if they were the sons of Śiva himself.

48. The text here is not clear as to whether these two persons successively followed Sankarabhârati on the pontifical seat at Śringeri and whether Râmachandrabhârati succeeded Nṛsimhabhârati or Sankarabhârati. Râmachandrabhârati was succeeded by Nṛsimhabhârati. Both Râmachandra and Nṛsimha were greatly honoured by Praudhadêvarâya (1414-1446) and Virûpâksha (1467-1478). Then came Dviguṇa Nṛsimhabhârati who was greatly respected by Mallikârjuna (1446-1467) and also Râmadêva. He was followed by Abhinava Nṛsimhabhârati who was greatly revered by Virûpâksha (1467-1478). Venkaṭappa Nâyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagîta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidânandabhârati.

49. At the invitation of Venkaṭappanâyak of Ikkêri, both Abhinava Nṛsimhabhârati and Sachchidânandabhârati went to Ikkêri. Sachchidânandabhârati made discourses in Tarka, Mīmāṃsa, and Vedānta in the Court of Venkaṭa, and was admired for his learning by the Court Pandits. Spending a few days in Ikkêri and Sâgara, the Guru with his disciple returned to Śringeri. After the demise of Abhinavanṛsimhabhârati, Sachchidânandabhârati succeeded him. At the request of Venkaṭappa Nâyak, the Guru proceeded to Ikkêri and Kolûru where he worshipped Goddess Mûkâmbâ.

50. Venkaṭappa was succeeded by Virabhadranâyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkaṭappa now invaded the territory of the Keḷadi State and took possession of some part of Keḷadi territory measuring six yojanas (24 miles), Śringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidânandabhârati to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Virabhadranâyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Śringeri Maṭh, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidânandabhârati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Maṭh to him, Bhairava presented the Guru with silk cloths and sent him back to Śringeri. No sooner had the Guru reached Śringeri than came Bhairava to Śringeri with his army. Having been frightened at the sudden arrival of the plunderer at Śringeri, most of the inhabitants left Śringeri for a neighbouring village for safety. Having won over the treasurer of the Maṭh, Bhairava carried away the money of the Maṭh. Having made a ditch round Śringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Virabhadra followed the chief and surrounding Karakala interrupted the movements of Bhairava.

51. With a view to see Sachchidânandabhârati, Virabhadra came to Tirthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Śringeri,



NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.

Sachchidānandabhārati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Virabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Maṭh. Accordingly the Guru sent blessings to Virabhadra and performed penance in the Maṭh for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Virabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhārata and Rāmāyaṇa to Virabhadra. It is at this time that the Guru composed a Kāvya called Rāmachandramahodaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Maṭh for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Maṭh and lived somewhere outside Sringeri. Hearing of this, Virabhadra stationed some of his army on a mound near Sringeri to guard the town and persuaded the Guru to return to the Maṭh. Sringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Maṭh and received the blessings of the Guru, Virabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Virabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Sringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahā-kāvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Maṭh attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Minākshi-śataka and Kovidāśataka and lived in peace for the rest of his time.

53. In Keḷadi, Virabhadra was succeeded by Śivappa Nāyak (1645-1660). He seemed to be indifferent towards the Sringeri Maṭh. Urged by his followers Sachchidānandabhārati proceeded though uninvited to Bidure, the capital of Śivappa, who however, received the Guru with due honours and sent him back to Sringeri highly pleased. The Guru built a temple in Sringeri and set up the Goddess Bhavyāmbikā. As one Narasimha-yōgi, the successor of Rāmachandramuni did not behave well towards the Sringeri Maṭh, he was driven out of Bidure and ordered to reside in a maṭh at Sangama. The lands and other properties of the Maṭh were handed over to Sringeri by Śivappa Nāyaka. After the demise of Sachchidānandabhārati, Nrisimhabhārati ascended the pontifical seat at Sringeri and at the invitation of Chennammāji (1671-1677) the widow of Śivappa Nāyak went to Bidure. Having stayed there a few days, he returned to Sringeri. During the great famine in the year Akshaya A.D. 1686, Nrisimhabhārati was so liberal as to feed daily more than a thousand people come to the Maṭh for relief. His successor was Sachchidānandabhārati and he was duly anointed as the Guru on the third lunar day of the dark half of Phālguna of the cyclic year, Pārthiva in Śaka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammāji's successor at Bidure (1697-1714). At the invitation of the Nāyak he also proceeded to Bidure and returned to Sringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out in spite of the powerful opposition made by the followers of Madhvāchārya. The Guru bathed in the Kumāradhārā and worshipped Subrahmanya in the cyclic year Ānanda (A.D. 1734). From Subrahmanya he proceeded to Vêlāpura at the request of the Nāyak of that place and his

ministers. Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Kotīśvara and Honnāvār to Gôkarna where the Guru took necessary measures to guard the wealth of his Maṭh against a pirate chief, who failing in his attempt to steal the valuables of the Maṭh, directed his attention to the wealthy inhabitants in Gôkarna and Udupi and carried away both their wealth and women.

54. From Gôkarna the Guru went through Manôjna-nârāyanapura to Sringeri. On his way to Sringeri he proceeded to Benkipur at the request of Hanuma, a Pālyagâr chief at the place. From Benkipur he passed to Tarikere, the stronghold of another Pālyagâr chief called Paṭṭābhirāma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Sringeri and spending some time there Sachchidānandabhârati proceeded again to Gôkarna on the occasion of a solar eclipse. From Gôkarna he went to Bilige at the request of the Pālyagâr Chief of that place. From Bilige he went to Banavasi and received from Sadāśiva, the chief of Banavasi, large sums of money as presentation to the Maṭh. From Banavasi he returned to Keladi at the request of Virabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri. From Ikkêri he returned to Sringeri halting for a few days at Tirthahalli on his way back. Again at the request of Sômaśekharaṇāyak (1714-1739) Sachchidānandabhârati went to Bidure and was given a hearty reception by the Nāyak accompanied by his ministers and army. Having spent a few days there, he returned to Sringeri."

55. Such is the brief biographical sketch of the successive Gurus of Sringeri given by Lakshmaṇaśāstri in his Guruvamśaparamparā. It is to be noted how the life of the Gurus of the Sringeri Maṭh had taken quite a different turn with Bhârati Kriṣṇa Tirtha under the influence of Vidyâranya. From Surêśvarāchârya onwards down to Vidyâsankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyâranya at Sringeri everything changed. With the money and materials secured by Vidyâranya for the Maṭh, Bhârati Kriṣṇatirtha caused the temples of Śâradâ and Vidyâsankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Śivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmanas gathered from all quarters on the festive occasions, Vidyâranya succeeded in getting from the Emperors of Vijayangar for the maṭh rich land-endowments. With a view to impress the people with the importance of the Maṭh, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Maṭh till then.

56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Maṭh became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Maṭh. The Gurus from Vidyâranya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Maṭh. The other Maṭhs established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maṭhs. Thus beginning as centres of religious and philosophical culture Maṭhs have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.

PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keladi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).

58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

On a vîragal set up in Kallêśvara temple in the village Bêtûr in the Hobli of Dâvan-gere.

Kannada language and characters.

1. svasti śrî . . . Śrîmukha-samvatsarada Mârگاśira
2. suda . . . Śukravâradandu Kundagôḷa
3. Kaligaḍu Naḍigara
4. Nârayanâya . . . maḍidam

Note.

This records the death of one Kaligaḍu Naḍigara Nârayanâyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mârگاśira in the year Śrîmukha.

2.

On a stone lying buried in a mound of earth called Jagannâthakaṭṭe near the village Lôkikere in the Hobli of Hadaḍi.

Size 6' × 2'.

Kannada language and characters.

1. . . .
2. . . .
3. Pramâdi
4. . samvatsara
5.
6. mahârâjâdhirâja Śrî Hoysaḷa Sômêśvara
7. Kankappajiya
8. . . . mattar â . . .
9. pratishṭhe . . .
10.
11. sâsira kavileya
12. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhir-varsha-sahasrâṇi viśṭhâyâm
13. jâyatê krimih! sâmanyô'yam dharma-sêtur nrupânâm kâlê kâlê pâlanî-
14. yô bhavadbhîh sarvân êtân bhâvinah pâṭhivêndrân bhûyô bhûyô yâchatê Râmabhadrah.

Note.

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajiya during the reign of the Hoysaḷa king Sômêśvara in the year Pramâdi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.

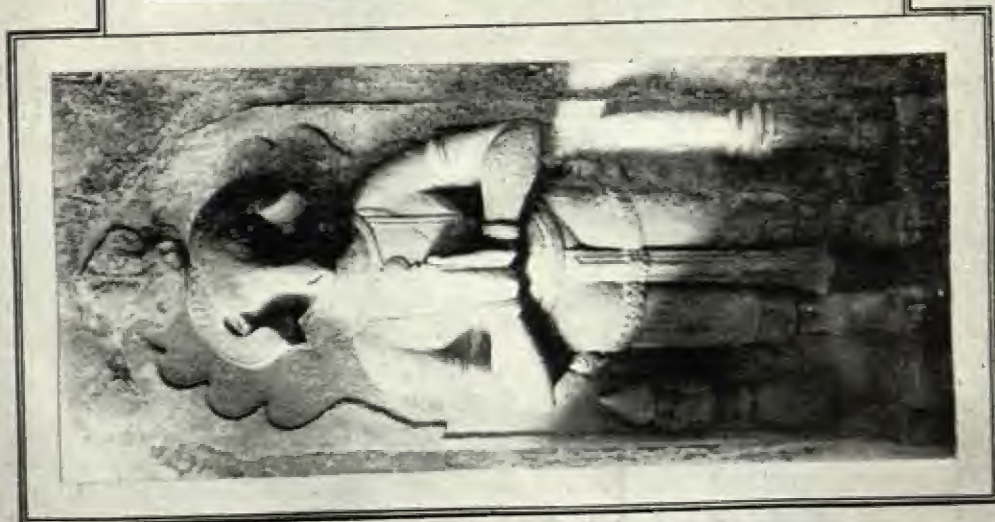
VIRABHADRA TEMPLE, KELADI.



NARASIMHA FIGURE.



LAMP PILLAR.



DAKSHA FIGURE.

On a pillar in the navaranga of Kôḍi Kallésvara temple in the same village Lôkikere.

Modern Kannaḍa language and characters.

1. yî dēvastâna sitilavâgi idan-
2. tadanu
3. Yîśvara sam . kârtika śuda
4. . . . Timmappanahali Ranga
5. Channabasava
6. . . staru mâḍida sêve

Note.

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahalli Rangapa, Channabasava and others.

HASSAN DISTRICT.

ARSIKERE TALUK.

On a stone set up in front of Maḷeya Mallêśvara temple in the town of Arasikere in the Hobali of Arasikere.

Size 3'—6" × 2'—3".

Kannaḍa characters and language.

1. śrī Mahâ-dêva śaraṇu namas tunga-śiraś-chumbi-Chandra-châmara-châravê trai-
2. lôkya-nagarârambha-mûlastambhâya Sambhavê svasti śrī jayâbhyudaya Śâlivâhana śaka varusha
3. 1291 neya Kîlaka-samvatsarada Chayitra su 1 . . . dandu śrîman-mahâ-maṇḍalêśvara
4. ari-râya-vibhâḍa bhâshege-tappuva-râyara-gaṇḍa śrī Vîra-Bukkaṇṇa-vaḍeyaru prithvî-râ-
5. jyam gayivali śrîman-mahâ-pradhânam Basaveya-damṇâyakara nirûpa-dim Sâupeya
6. Viṭhangaḷa maga nâyaka Âcharsara adhikâradalu mâḍida dharma svasti samasta-prâsasti-sahi-
7. ta śrîmatu sarvanamasyada piriya-paṭṭada mahâgrahâram Udubhava sarvajna Viravijaya Ballâ
8. ḷapuravâda Arasiyakereya śrîmad asêsha-mahâjanaṅgaḷu sâyirollu mâ-
9. ḍida dharma Vûraḍiya Mallikârijuna-dêvarige hostâgi dēvâlyava mâḍida sammandha â-dê-
10. vara amṛita-paḍige Agulîya bayalalu â dēvara gade kamba 40 â dēvara kai Vûr-a-
11. ḍiyottinali kai 1 sanjemathada hindana kai 1 antu â dēvara amṛitapa-
12. ḍige mânyavâgi naḍasi bahevu śrîkâriya
13. dēvâlyava mâḍuva kalukutigarige mâḍuvudake sahâyavâgi
14. . . . gi . . . sammandha â Mallikârijuna-dēvara śrîkâriya
15. . . . jayanu â-Chandrârka mâḍuvantâgi â śrîmad asêsha-mahâjanangaḷu mâḍida
16. dharmma â dēvarige hûḍôṇṭa Sômêśvararotinali Vîra mâḍi-konḍiha hûḍôṇṭa â Viraya
17. . . . hinde vondu hûḍôṇṭa â dēvarige saluvudu . dharmavan a-
18. ḷidavaru Kâśiyali . . konda pâpadalu hôharu mangaḷa mahâ śrī
19. bokkasada sēnabôva Jannayyana Narasimhvadēvana baraha

Note.

This records the gift of 40 kambas of wet land in the village Agulî and 2 plots of wet land near the same village as mânya for the service of food offering in the temple of god Mallikârijuna newly constructed by the mahâjanas of the agrahâra village Udbhava-sarvajna-Viravijaya Ballâlapura *alias* Arasiyakere in the reign of Vijayanagar king Bukkaṇṇa Voḍeyar (with titles), and under the orders of mahâpradhâna Basaveya damṇâyaka, while Nâyaka Âcharasa son of Sâupeya Viṭhangaḷ was governing the land. A flower garden near the temple of Sômêśvara in the village and cultivated by the gardener Vîra is also stated to have been presented by the mahâjanas for the



NORTH-EAST VIEW OF KEDARESVARA TEMPLE. BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE. BELGAMI.

service of God (Mallikârjuna) and some land is also said to have been granted to the masons (kalukūṭiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kīlaka, Śaka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadēva, son of Jannayya, accountant in treasury (bokkasada sēnabōva). The usual imprecation is found in the record.

5.

On the foot of a pillar in the same temple.

Kannaḍa characters and language.

1. Payimgaḷa-sam
2. Āsāḍa
3. . . śrī-Rāmaya .
4. . . gaḷu . . biṭṭa
5. . . . nandā
6. dharma

Note.

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrī Rāmaya in the month of Āshāḍha in the year Paingāḷa. The date is not verifiable.

6.

On a boulder of rock to the south of the same temple.

Kannaḍa language and characters.

1. Khara-samvatsaradalu
2. Mallaya Dēvayya
3. śrī Mallikârjuna-dē-
4. vara sēvege yettisida
5. kallu-kelasada maṇṭa-
6. pa

Note.

This records the construction of a maṇṭapa for the service of God Mallikârjuna by Mallayya in the year Khara. The date is not verifiable.

7.

On a stone lying on the bank of a canal near the road to Kâtavâḍi at the foot of a hill to the west of the same temple.

Size 3'—6" × 2'—0".

Kannaḍa language and characters.

1. svasti śrīmatu Vikṛiti-samvatsa-
2. rada šu su 13 Šu śrīmatu
3. mahâpradhânam Basava Dannâ-
4. yakara nirûpadim Tamma-
5. yyanum Mallayyanum mahâ-
6. janangalum samasta-nakharamga-
7. lu śrī Mallikârjunadēvarige
8. biṭṭa gadde salage 5 aydu.

Note.

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikârkjuna by Tammaiya and Mallayya and the mahâjanas and nakharas (citizens) under the orders of the illustrious mahâpradhâna Basavadaṇṇâyaka on Friday 13th lunar day of the bright half of Śrâvaṇa of the year Vikṛiti (date not verifiable).

8.

On a stone lying on a side of a field at the foot of Maḷeya Mallêśvara hill near the same town Arasikere.

6'—6" × 3'—6".

Kannaḍa language and characters.

- 1—35
36. . . . Hoysaḷâyadoḷa
37. . . . avarôḷ madhyamanâgi
38. lōkōttamam tānenalu
39.
40. Vīra-Ballāḷa-dēvarasaru
41. . . . Huligereya nelevîdinoḷu
42.
43.
44. . . . lōkadoḷu | śvasti samasta-gu
45. . . . praje-mechche-gaṇḍarum
46. . . . Rājādhyakshada
47. . . . rige vaḍḍavāra uttarâyana-sankramāṇa
48.
49. dhārâ-pūrvvakam māḍi koṭṭaru
50. int ī dharmmavam pratipāḷisidavaru Gange Vāraṇâsi Kurukshêtradoḷ
51. dharmavam keḍisidavaru kavileya konda
52. śva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-sahasrâṇi viśṭhâyâm jâyate krimih.

Note.

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysaḷa king Viraballāḷa.

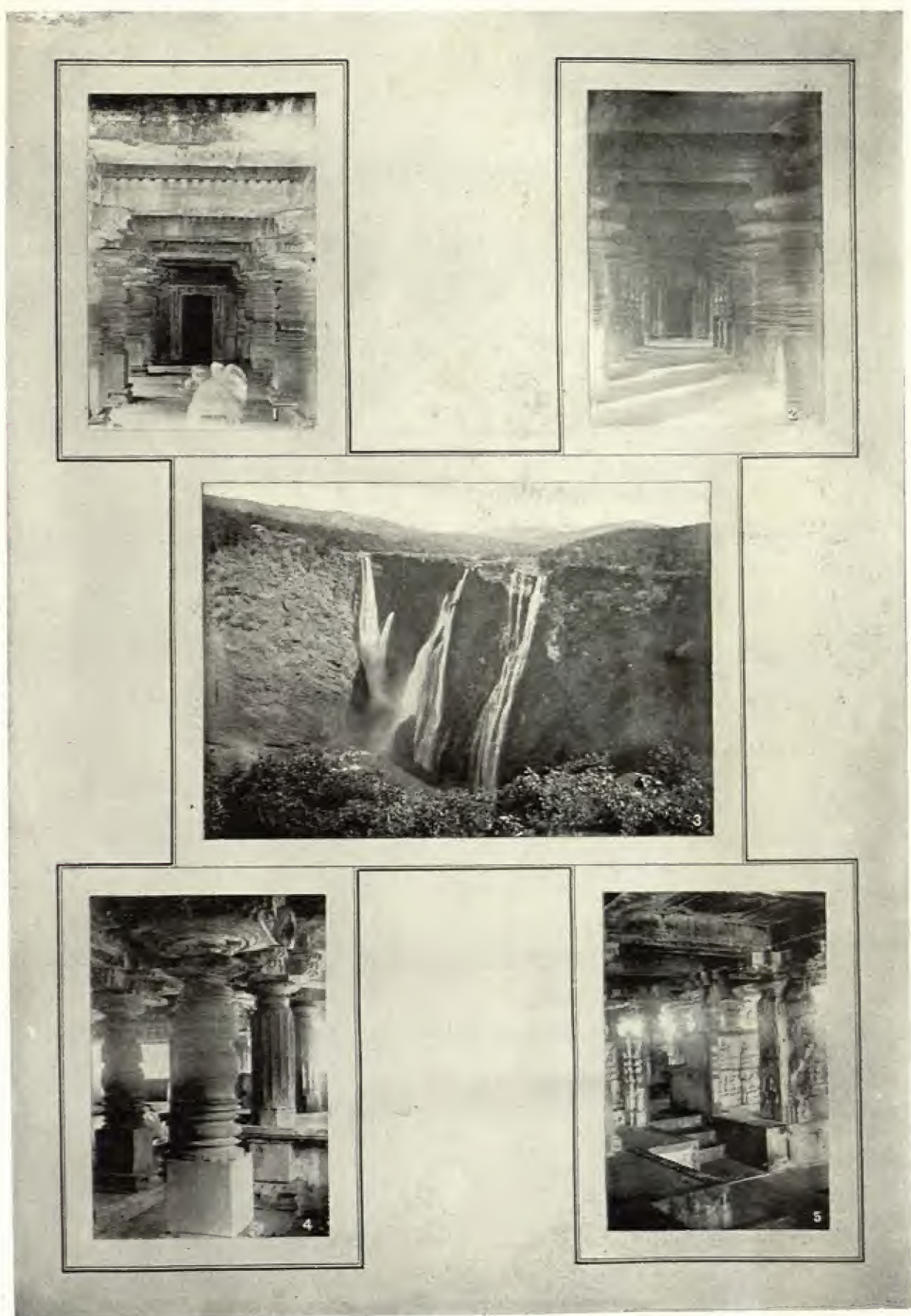
9.

On a stone newly discovered near the site of a ruined temple by the side of the tank Doḍḍakere and set up near the Îśvara temple in the same town Arasikere.

Size 7'—6" × 3'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-Chandra-chāmara-châravê | trailôkya-nagarâ-rambha-mûla-
2. stambhâya Sambhavê || śrî-sôdarâmbuja-bhavâd uditôtrir Atri-jâtêndu-
3. putra-Budha-putra-purûravastah Âyuścha tasya Nahushô Nahushâd Yayâti-
4. r tasmâd Yadur Yadukulê bahavô babbhuvuh | khyâtêshu têshu nṛpatih kathitah kadâchit kaśchid vanê munivarêṇa



MISCELLANEOUS PHOTOGRAPHS.

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 2. INTERIOR VIEW, HARIHARESWARA TEMPLE, HARIHAR. 3. GENERAL VIEW OF GERSOPPA FALLS. 4. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.

5. Saḷaḥ karāḷam śārdūḷakam prithvi [pratihi] Hoysala ityatō bhūt tasyā-
bhidā muni-vachōpi chamūra-lakshma | tatō Dvārāvati-nā-
6. thāḥ Poysalā dvīpi-lānchchhanāḥ | jatās Śaśapurē tēshu Vinayāditya-bhū-
patih || śrīmatu Yaduvamsōdbhava bhūmīndra-
7. nata-kirīṭa-taṭa-ghaṭṭita-pādam Hēmādriya dharanīpati Vinayā-
dityam || keḷe Gangeyo-
8. | amalateyim keḷe sobagim Girijeyo! ene Siriyōḍane bhivṛidhhi
Keḷeyabbege nāma-
9. mādud int anvartham | Yādava-vamśa-kk amare mahōdayam Eṇeyanga-
nripati Vinayādityamgādam tana-
10. yam vinayam sōdaramene tanage negaḷda dhīrōdāttam m amala-
tējagunam Mērug im-
11. dravajakke chayyāḍambaram em-banti-ral oppam-baḍedātanire . . .
Eṇeyanganripam | ariyamdera-kanga-
12. nereyam nareyam kṛipānatvamam gaṇāngane nereyam nāḍiyi-
ḍuvudan ariyadavara hem-
13. gaḷ-aḷal ariyan Eṇeyanganripam | Triṇayanan . . . arāti puruṣham hara-
ksham Vanajajana lala-
14. ne Chaturānana-vanditan ādan Abja-nābha vanu vinimā . . .
membinav Eṇ-
15. yamgan ādan eṇeyam guṇa-santatig ēm kṛitārtthanō || . te tann amala-
vaśamvade tanna patibratānu-
16. rāgam geḍegonḍa nolid ashtānga-darpaṇam hridayamāgiral
Ēchaladēvi tā-
17. nu mangala-pūrṇa-kumbhamene Vāriruha-bhavangē-
18. n akhila-Chandrange dhīrang Ēchala-dēvi gabhīrang Eṇeyanga-nri-patig
ādam mūvar ddēvara saktiye mūva-
19. roḷam tappadenisi negaḷdar ttāv indīvara-lōchanegĒchala-dēvige Ballāla-
Viṣṇuvudiyādityaru ||
20.
21. svasti samadhigata-pancha-mahāśabda-mahā-maṇḍalēsvaram Dvārāvati-pu-
ravarādhīsvaram Tuḷuva-baḷa-jaladhi-baḍabā-
22. naḷam para-maṇḍala-sūrekāra
23. saraṇāgata-vajra-panjara Vāsantikā-dēvi-labdha-vara-prasāda mṛigama-
dāmō-
24. da nāmādi-prasasti-sahitam śrīmanu mahā-maṇḍalēsvaram Talakāḍu Kongu
Nangali Gangavāḍi Nōḷambavāḍi Hala-
25. sige Hānumgall Uchehamgi-gonḍa bhujabaḷa Viragangan asahāyaśūra
Śanivāra-siddhi giridurggamalla chaladanka- Rāma
26. nissanka-pratāpa Hoysala-Vīra Ballāla-dēvaru duṣṭa-nigraha-śiṣṭa-prati-
pāḷanam geydu rakshisuttam Dōrasamudra-
27. da neleviḍiṇoḷu sukha-sankathā-vinōdadim rājyam-geyyuttum ire tadiya-
pāda-padmōpajīvigalappa rajyādhyā (ksha)-
28. karaṇaṅgaḷa kīrtti yent endōḍe Harihara-dēvan-agrasuta Rēchanan
ātana guṇanidhi Mādhyā saduguṇi Nāraṇadē-
29. . . . saṇa dāni tām enipar eseḷa dēvanenippar oppidaru varaguṇi mukhyar
ūrjita-gōtra-pavitrakar ī dharitri-
30. yōḷu || balidavara vaniteyara nallam satu-kīrtti ātage mudadind iyalu
ballam jātane sulalitam Kētamalla . .
31. . . . mūpa || valliya kattale māmbana daḷadaḷita sanjemallegaḷa
pūvembina beladimgaḷimdene kaṇbaya-
32. la chaluvan ivud Arasiyakereyōḷu || svasti samasta-guṇa-sampannarum
āśrita-jana-kalpa-vṛiksharum saraṇā-
33. gata-vajra-panjararu nuḍidante-gaṇḍarum sakaḷajana-pūjyarum Siva-dha-
rmma-nirmmaḷarum śrī Gōjēsva-
34. ra-dēvara pādārādhakarum appa Gōjara mahimōnnati yentendōḍe

35.
 36. svasti śrīmatu.
 37. Hoysala Vira-Ballālana besadim Rājyādhyakshada Heggade Rēvaṇṇa
 Kētamallangaluv Arsiyakere-
 38. ya mahā-janangalu samasta-praje-gāvunḍugalū ya nakharangalu
 39. Būvagāvunḍan oḷagāda samasta-Gōjaruv irddu saka varsha 1105 Śōbha-
 kṛitu-samvatsarada Jyēshṭha su-
 40. ddha 3 Vaḍḍavāra uttarāyaṇa sankramaṇa Vyatīpātādandu ā Gōjēsvara-
 dēvara aṅga-bhōga-ranga-bhō-
 41. gakkendu nandādivige khaṇḍa-sphuṭita-jīrṇōddhāra dēvara
 āhāra-dānakavāgi Lākulā-
 42. gama-samaya-samuddharanarum Kālāmukha-pratibaddharumappa Aghō-
 rashaktipaṇḍita-sisya Dharmarāsipāṇḍitara maga
 43. Amritarāsi-paṇḍitara kalam karchi dhārā-pūrvvakam māḍi biṭṭa datti
 Kaṇiganakereya keḷagaṇa gadde salage 4. . .
 44. ḍiya bedale kam 100 paḍuvalu ālada bedale ka 100 dēvarige naḍavantāgi
 māḍida dharmma
 45. sva-dattām para-dattām vā yō harēta vasundharām shashṭi-varsha-saha-
 srāṇi viśṭhāyām jāyate krimih

Note.

This records the gift of a plot of wet land measuring 4 salages under Kaṇiganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rēvaṇṇa Kētamalla with the *mahājanas*, *gāvunḍas*, and all the Gōja people, under the orders of Hoysala king Vira-ballāla (II) for the service of God Gōjēsvara and for the repairs of the temple. The land was placed under the supervision of Amritarāsi-paṇḍita, son of Dharmarāsipāṇḍita, who was a disciple of Aghōraśakti-paṇḍita, who belonged to Kālāmukha sect of Śaivites having Lākulāgama as their sacred book.

An imperfect genealogy of the Hoysala kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḍḍavāra) the 3rd lunar day of the bright half of Jyēshṭha with Vyatīpāta in the Uttarāyaṇa half of the year Śōbhakṛit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattām, etc.

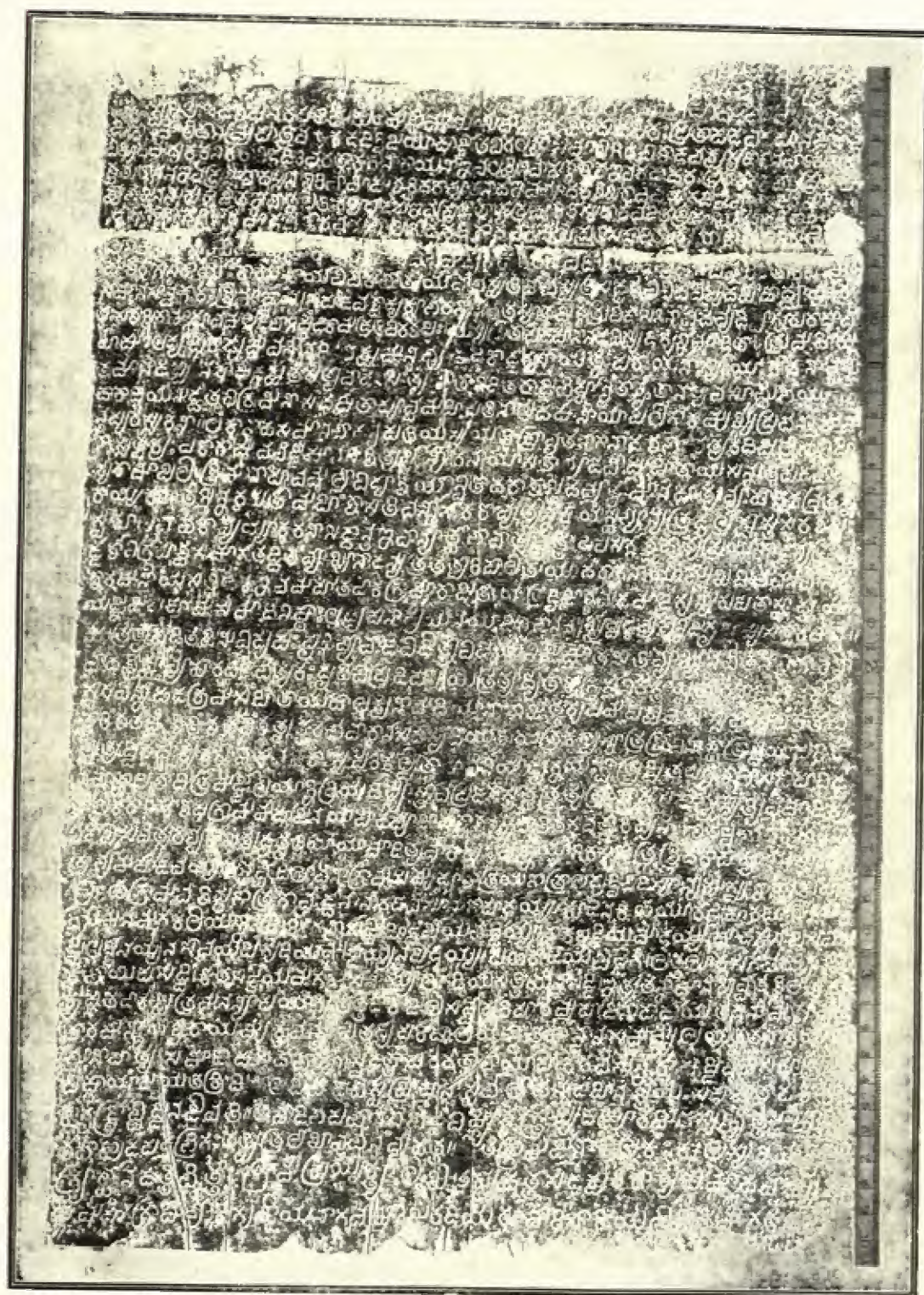
10.

On a stone recently excavated near a temple in ruins, below Doḍḍakere tank near the town of Arasikere.

Size 6'—6" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave | trailōkya-nagarā-
rambha-mūla-stambhāya Sambhavê ||
2. svasti śrī satpathōdyacharitam uḍita-satya-sphurad-viśvadhātri-
vistārōdatta-tējam jana-hri-
3. daya-vikāsodayam vīra-vidviṭ-nistārā-nūna-dānārdita-tamam amaḷam
viśvavêdānga lōka- prastutyam tāne-
4. nal Bhānuvinavol esegum Poysalōrbbiśa-vamśam || padeḍā Poysala-vamśa-
doḷ sasikalā-nai-
5. rmmalyamam Dēvabhūjada dānōnnatiyaṃ prabhākarana tējō-rāsiyam
ramya-pūrvva-diśādhiśa-Gājēn-
6. drad ondu madamam tann alkarim tāḷdi puṭṭidan udyad-vinayāmbhōrāśi
Vinayādityāvanīpālakaṃ || ātana
7. tanayam || eraguv arinripargge siḍilavol eraguvan eragisuvan amara-ra-
maṇiyaran adēn Eṇeyanga-nṛipati



STONE INSCRIPTION OF CHALUKYA KING AHAYAMALLA, AT KADEYANANDIHALLI.
SHIKARPUR TALUK.

8. guṇa-gaṇad-eṇeyano mādidargge mālparill i-jagadoḷ || lalitāngi śīlavati
Yēchalegam guṇi Yeraganṛipa-
9. tige janiyisidar chalada kalitanada pempina neleyene Ballāḷu-Vishṇuv-
Udayādityar || avaroḷage Vishṇu-nṛipana
10. vikramam entene || munisind aruṇate kaḍegang inisodave virōdhi-nṛipa-
saptāngam Vishṇu-nṛipālang a-
11. ppuvu nōḍ anupamam avan-aḷavi yitarar aḷaviye jagadoḷ | Budhalōkâśraya-
nemba Tārksghyarathanemb
12. Abjāyatākshaṃ dalemba Dharādhārakanemba bhōgayutanemb udyad-balā-
nvitanemba Dharitrivaranemba lōkanu-
13. tanemb i permmeiyim nōḍe Vishṇudharēśam sale Vishṇuvol sogayipam
Lakshmīmanōvallaḅham || ā Vishṇubhūpa-
14. noḷ Mādēvitvaṃ bettu pettaḷ uttama-Lakmādēvi Narasimhadēvōrvvi-
varanan anūna-puṇyavati vasuma-
15. tiyoḷ || kadanadoḷ ānt arātiḡaḷa dantiya dantaman otti kiḷtu tad-biduvane
poyye poḷdu poṛa-
16. poṇme saraktaka-mauktikamḡaḷ ā-padadoḷ avam Jayānganege hārama-
n oppire mālpanendod ār kkada-
17. nadoḷ āmp idirchchuvadaṭar jjagadoḷ Narasimhadāvanam || kadanadoḷ
idirchchid ari-nṛipa-madaradaniya ra-
18. danadalli naṭṭa saral vālada modaloḷ uchchaḷisuv ond ad aṭ avanipa-Nāra-
simhadēvange nijam || ā Nārasim-
19. haṇṛipangam mānini Mādēvi sādhi Yēchalegam lakshmīnilayanāḡi Ballāḷa-
nṛipāḷam puṭṭidaṃ dharādhara-dhai-
20. ryyam || anupama-raṇa-nistārakan anūna-satvānvitam vichārakshaman
emba negaḷteyimde Ballāḷanṛipā-
21. ḷam Kārttikēyanantoppirppam || ghanatējam sariyādodaṃ budhajanakkam
sādhu-sanghakkamita. . . yan-
22. te śāntiyaduntum rātriyoḷ nilpu . . . yanitalt urrviyoḷ eyde parbbiyum
padedirddu-
23. dē Dinanāthamḡ eneyend adentu nuḍivem Ballāḷa-bhūpāḷanam || munisim
Ballāḷabhūpam kiḷey asilate-
24. yaṃ kiḷvar anyāvanipāḷa-nikāyam sthānadindaṃ jaḍiye naḍuguvar bbbhiti-
yim nōḷpaḍ i-pāngu nitāntam
25. chōḍyamimt i teranan aṛide nān iḡaḷ entendod int itana khaḍgakkam virōdhi-
pratatigeda
26. kkuvendum || phaṇinātham pāti bhōgakk amarapati-samam rūpa-sampatti-
ḡ abjēkshaṇan udyad-vikra. . . bara
27. ke dore Mahēśam nijājñā-viśēshakkeṇe dhīrōdātta-chittakk amama sari
Daśāsyāri dānakke mattum toṇe Ka-
28. rnam tānenalk i-vasudheyoḷ esedaṃ Vira-Ballāḷa-bhūpam || ā Ballāḷa-
mahūpana satiya permme yentene
29. lalanā-nirmmita-kaṣāḷam palavu-kālakk Abjajamḡ indu kaṣāḷa-vāyt
uttamarūpeyam vimaḷeyam Ballā-
30. ḷa-viśvambharēśa-lasatkāminiyam budharg aniśam iyuttirpp Umā-dēvi-yaṃ
lalanā-ratnaman udgha-kīrtiyu-
31. teyam pett uttama-prauḍhiyīm || kumuda-daḷanayane kōmaḷe kumudāsave
yenisi negaḷd Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāḷa-mahīśam kūrppan embud adu takkude dal ||
ballāḷ Ballāḷa-nṛipam Ballāḷēśvara-
33. nivāsamam kīrti-śrīvallaḅhan ettisidaṃ ṣale sallalitam enalke śōbhip Arasi-
yakereyoḷ || svasti samadhigata-pancha-
34. mahāśabda mahāmaṇḍaleśvaram Dvārāvati-puravarādhīśvaram Tuḷuva-
baḷa-jaḷadhi-baḍabāḷaḷam dāyāda-dāvā-
35. naḷam | Pāṇḍya-kuḷa-kamaḷavana-vēdaṇḍa Gaṇḍabhēruṇḍa | maṇḍaḷika-
bēṇṭekāra paramaṇḍaḷa-sūrekāra

36. sangrāma-bhīma Kalikāla-kāma sakala-vandi- brīnda-santarpaṇa-samarttha-
vitarāṇa-vinōda Vāsantikā-dēvi-
37. labdha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi maṇḍalika-makuṭa-
chūḍāmaṇi | kadanaprachanda mala-
38. parolgaṇḍa nāmādi-prasasti-sahitam śrīmat Tribhuvanamalla Talakāḍu
Kongu Nangali Gangavāḍi Noṇamba-
39. vāḍi Banavase Hānumgalgaṇḍa bhujabala Viragangan asahāya-śūra
śanivārasiddhi giridurga malla chaladanka-
40. rāma niśśamka-pratāpa-HoysalaVira Ballāḷadēvar sakala-dharitriyaṃ
duṣṭa-nigraha śiṣṭa-prati-pālanadim
41. rakshisuttuṃ Dōrasamudrada neleviḍinal sukha-samkathā-vinōdadim rā-
jyam-geyyuttamirddu śrī-
42. mad rājadhāniy Arasiyakereyalli śrī Vira-Ballāḷeśvaradēvaram supratish-
ṭhe mādisidar ā Arasiyakere-
43. ya permmeṃyam pēlvāḍe | paramēshṭhi-prakhya-viprapratatigalin ilā- prakhya
śūdrāliyiṃ khēchāra-kānta-prakhya-
44. rapp ā vaṇijarin inaja-prakhya-koyyālgaliṃ sāgaramam pōlv ī taṭākam-
galin amara-purōdyāna-mam pōltu
45. śōbhākara-mapp udyānadind ī y Arasiyakere bhūbhāgado! śōbhisir-
kkum || mūḷidāgaḍe kūrppavaro-
46. ! tiliṃvudu tiliṃvudu gaḍendu sārūva teradim gaḷapuva giḷiviṇḍina kaḷakaḷav
Arasiyakereya banado! opputtirkum
47. svasti samasta-śōbhākaramapp Arasiya-kereyo! Vira Ballāḷa-bhūpam śrī
Vira Ballāḷeśvaramam supratishṭhe
48. māḍisi yā dēvara nitya-naivēdya-kkam nandādivigegam pūjāriparichāra-
kar- āhāra-dānakka-vendu saka varsha
49. 1110 neya Kilaka-samvatsarada Paushyad amavāsye Sōmavāra vitipāta
sankramaṇadandu Neṇa-samṃma-
50. dhada Guḍigereya mathada Vimala-śaktigala śiṣhyarappa Kriyāśakti-
paṇḍitara kālam karchchi dhārā-pūrvakam
51. māḍi biṭṭa datti Kriyāśaktigala-
52. Agguliyakereya naḍubayalalli salage yārakkam 6 kamba 240 yī dēvālayada
samīpa-
53. da beddale kambav arunūru 600 ||
54. piridum bhaktiyin Iśvaracharaṇābja-dhyānadim Kriyāśaktigal Iśvara-
nāma tanūjanan ādara-dindam paḍedar adhikapunyōḍaya-
55. nam || bahubhir vvasudhā dattā rājabhib Sagarādibhib yasya yasya yadā
bhūmis tasya tasya tadā phalam yī dharmmamam
56. pratipālisidavargge Vāraṇāsiyalli sahasra-kavileyem Brāhmaṇargge koṭṭa
phala || yī dharmmamam keḍisidargge saha-
57. sra-kavileyuvam kōṭi-Brāhmaṇaruvam konda dōsha || sva-dattām para-
dattām vā yō harēta vasundharā shasṭi-varsha-
58. sahasrāṇi viṣṭāyam jāyate krimih || Tivikramapaṇḍitara padya tallikhita |
Boppōjana kaṇḍaraṇe ||

Translation.

Obeisance to Śambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world, (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies), free from blemishes, praised by the world and Vēdāngas (praised by learned men versed in Vēdāngas), the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayāditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Ereyanga :—He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Echale possessed of good character, were born like the abodes of determination and prowess, Ballâla, Vishṇu and Udayâditya. Of these Vishṇu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptânga*) possessed by hostile kings fell into the hands of King Vishṇu. His fighting power is matchless and extraordinary. King Vishṇu, beloved consort of Lakshmi (queen) resembles (the god) Vishṇu in being the abode of shelter for the gods (learned men), with Garuḍa as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures,) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmâdêvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dêva. To that king Narasimha and his honoured chief queen Echale was born king Ballâla an abode of wealth and possessed of firmness resembling a mountain. King Ballâla was like Kârtikêya, slayer of the demon Târaka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballâla to the sun ! Though the two resemble each other in brightness Ballâla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballâla's fame spreads over the universe at all times. When king Ballâla takes out of the scabbard his shining sword, the hostile kings run away from their places ; when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballâla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishṇu in the display of great prowess, a Śiva in commanding obedience from others, a Râma in possessing a heroic and noble mind, and a match for Karṇa in liberality. The greatness of the queen of king Ballâla:—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umâdêvi possessed of great beauty and spotless character, queen of Ballâla, a gem among women, ever liberal to the learned and possessed of great fame. To Umâdêvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballâla of the heroic lunar race should be husband. This brave king Ballâla, the lord of the goddess of fame, erected the beautiful temple of Ballâlêśvara in Arasiyakere.

Be it well. While the mahâmaṇḍalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvârâvatî, a submarine fire to the ocean that is the Tuḷuva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pâṇḍya family, gaṇḍabhêruṇḍa, hunter of maṇḍalikas, plunderer of the enemies, territories, a Bhîma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vâsantikâ-dêvi, a sun in the sky the Yâdava family, the cres jewel of maṇḍalikas, terrible in battle, excellent champion over the Malapas—possessed of these and other titles, the illustrious Tribhuvanamalla, obtainer

of Talakâḍu, Kongu, Nangali, Gangavâḍi, Nopambavâḍi, Banavase, and Hânungal, Bhujabala-vîra-Ganga, unassisted hero, Śanivârasiddhi, Giridurgamalla, a Râma in battle, of fearless prowess, Hoysala Vira Ballâlâdêva while reigning in peace and wisdom at Dôrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Viraballâlêśvara in the capital Arasiyakere.

The greatness of Arasiyakere : With Brahmans resembling Brahma, with Śûdras of great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarâvati, Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming " The moment you get angry with your beloved, make peace, make peace."

Be it well. In the town Arasiyakere possessed of great beauty, king Vira Ballâla consecrated the god Viraballâlêśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâśakti-paṇḍita, disciple of Vimalaśakti of Neṇasammadha? belonging to the mutt at Guḍigere on Monday, the new moon-day with Vyatipâta and Sankramaṇa in the month of Pushya of the cyclic year Kîlaka, Śaka year 1110 :—

To Kriyâśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Agulî and 600 kambas of dry land near the temple. By great devotion to Śiva and meditation on his lotus feet, Kriyâśakti got the virtuous son named Îśvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-paṇḍita and engraved by Boppôja.

Note.

This records the consecration of a Śiva temple called Ballâlêśvara in the town Arasiyakere by the Hoysala king Ballâla II in the Śaka year 1110, Kîlaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A.D 1189. The date however, neither coincided with Monday nor sankramaṇa as stated in the record.

11.

On the back of the above inscription stone.

1. svasti śrîmad Yâdava-kulakamaḷa uttarôttarâbhivṛddhiyim saluttumire ta-
2. dîya-pâda-padmôpajîvigalappa Viśva ya keṛeya bhaktarum śrî Vîra Ballâlêśvara-nan-
3. dâdivigeyam chandrârkkâ-târam-baram yar okkalum naḍayisuva nuḍivargg akshaya-bhaṇ-
4. dâravâgi biṭṭa datti 1143 neya Vikrama-samvatsarada Śrâvaṇa ba | Âdivâ-
5. ram modalâgi â dēvargge pādapûje seṭṭi koṭṭa ga | Baḍakeyana Mâchaya ga 3
6. â Mâlayya . . maga Mâdeyana Dēvayyana Vâsudēva pa 5 Maḷeya-
7. nûra Bûchaya ga | Bûcheyana Bammeyaga | Manneya Honneya pa | Keṛe-
8. yasanteya Mahadēva Tôṇṭada Rēvaṇṇa pa 5 . . Kêtamalla

9. . . Râmagauḍara Singeya gauḍara Bammeya pa 1 . . . Dâseya
pa 3 Telu-
10. ga-kêriya Chavunḍaya Nigaḷada Râchisetṭi ga 1 Uppina Dâsiya
ga 1 Âsandiya
11. Boppayagaḷu Bôvachattiya pa 5

Note.

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Vîraballâlêśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śrâvaṇa in the year Vikrama, Śaka 1143. Vikrama however corresponds to Śaka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Ichalu trees below the tank in the same town of Arasikere.

Kannaḍa language and characters.

1. svasti śrî Vîraballâ
2. Kêtamallana Râmayanu
3. tuṛuhuyalali Suralôkava sandode
4. âtana tamma Malligavuḍa . . . nilisi-
5. da mangala mahâ śrî ||

Note.

This is a memorial stone recording the death of Râmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauḍa, during the reign of the Hoysaḷa king Vîraballâḷa.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2'—6" × 2'—3".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrî-prithivîvallaḅham
2. mahârâjâdhirâjaṃ paramêśvara parama-
3. bhaṭṭâraka malladêvara
4. râjyaṃ uttarôttarâbhivṛiddhi pravarddhamânam â-
5. chandrârkkatâraṃbaram saluttumire svasti samasta-
6. praśasti-sahitam śrîman-mahâ-maṇḍalêśvara Dvârâ-
7. vatî-puravarâdhîśvara Yâdava-kuḷâmbara-dyumaṇi
8. samyakta-chûḍâmaṇi nâmâdi . . . Hoysaḷa
9. Viṣṇuvarddhanadêvaru râjyaṃ-geyuttiralu Arasiya-
10. kereya Kêtamalla Mallisetṭigaḷu
- 11-12.
13. mṛitênâpi surâṅganâ kṣaṇa-vi
14. chintâ maraṇê raṇê

Note.

This record is imperfect and refers to the death of Kêtamalla and Mallisetṭi during the reign of Châlukya king Tribhuvanamalla and of the Hoysaḷa king Viṣṇuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a viragal on the road to the water-pond in the town Arasikere.

Size 1'—6" × 1'—0".

Kannada language and characters.

1. śrīmatu pasāyita Mallasetṭiyara tamma
2. Vīrasetṭi kaḷḷan-obbanam kondu
3. Suralōka-prāptanāda ātange . madavaḷige
4. Kētabbe nilisida kaḷḷu maṅgaḷa . .

Note.

This records the death of Vīrasetṭi, brother of Pasāyita Mallisetṭi while slaying a robber and the setting up of the viragal by his wife Kētabbe. The inscription is not dated.

15.

On a stone set up near the ruined temple of Śambhulinga in the village Gījeyahalli in the Hōbali of Arasikere.

Size 5'—0" × 2'—3".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-Chandra-chāmara-chârave trai-
2. lōkya-nagarârambha-mûla-stambhâya Śambhave ||
3. â Hoysaḷa-vamśadoḷ udayisida Vinayâdi-
4. tyana putranapp Ereyanganripangav Echalaḍēvigam
5. mûvar ddēvarante Ballāḷa Viṣṇuv Udayâdityaremba
6. mûvarum puttīdar avarōḷage Viṣṇu-nripana vikramaventendode ||
7. svasti samadhigata-panchamahâśabda-mahāmaṇḍa-
8. lēśvaram Dvârâvatī-puravarâdhīśvaram Tuḷuva-baḷa-jaḷadhibadaḷa-
9. naḷam dâvâda-dâvânaḷam Pāṇḍyakula-kamaḷa-vana-vēdaṇḍa gaṇḍabhê
rup-
10. ḍa maṇḍaḷika-bēṇṭekâra paramaṇḍaḷa-sûrekâra sangrâma-Bhîma Kalikâla-
11. Kâma sakala-vandi-vṛinda-tarppaṇa-samart-tha vitarâṇa- vinôda Vāsantikâ-
dēvî-labdhâ-
12. vara-prasâda Yâdava-kuḷâmbara-dyumaṇi maṇḍaḷika-chûḍâmaṇi kadana-
prachaṇḍa ma-
13. laparōḷ gaṇḍa nâmaḍi samasta-prasasti-sahitam śrīman mahâ-maṇḍaḷēśvaram
Taḷakâḍu-Kongu-Nangali Gan-
14. gavâḍi Noṇambavâḍi Banavase Hânungallu Uchchangigoṇḍa gaṇḍa bhuja
baḷa Viragangan asa-
15. hâyaśûra Śanivârasiddhi giridurggamalla chaladanka-râma niśśanka-
pratâpa Hoysaḷa-Vi-
16. ra-ballâḷadēvaru duṣṭa-nigraha śiṣṭapratipâḷanam-geydu rakshisuttire Dô-
rasamudrada
17. neleviḍinoḷu sukha-sankathâ-viṇôdadim râjyam-geyyuttum ire tat-pâda-
padmô-
18. paḷivigalappa Gījeyahalliya Bammagâvuṇḍa Gaṇḍeya Miḷḷeya Mâḷagaṇḍana
Chaṭṭiya
19. kammâra Mâdiôḷa Mârabôva ivarōḷagâda samasta-prajegaḷu Mēlâḷike Mai-
metṭi
20. Balleya Maimetṭi Kēśava Maimetṭi Hariyaṇa int inibarum Jēḍara Dâsi-
mayyana ma-
21. ga Kâṭigaṇḍanu Gījeyahalliya Murihiṇḍiya holavēriya simeyalli kaṭṭisida

22. kerege biṭṭa gadde umbali kham 3 mûgaṇḍugadolage Kôṭehâla Gojjêśvara dēvarige Kâṭi-
23. gaṇḍa biṭṭa gadde koḷaga 10 matte Giṇḥalliya Mēlêśvara—dēvargge Kâṭi-gaṇḍa biṭṭa gadde
24. koḷaga 5 || Murihinḍiya Konguḷiya Mâchagaṇḍa Hariyamagaṇḍa Basava-nâyaka hegga-
25. ḍe Nâke-aṇṇana maga Kallagaṇḍa Mâdigagaṇḍa maga Êchagaṇḍa Mēlâlîke Sâviyaṇṇa samasta-prajegaḷu sa-
26. hitavâgi Giṇḥyalliya Murihinḍiya holavêriya simeyalu Jêḍara Dâsimayyana maga
27. Kâṭigaṇḍa kaṭṭisida kerege intinibarum śakavarśa || 23 neya Raudri-samvatsarada Chaitra śuddha trayôḍasî
28. Vaḍḍavâra Uttarâyana sankramaṇa vyatipâtadandu biṭṭa umbali gadde koḷaga 50 koḷaga aivattaṇḍa-
28. ge Arasiyakereya Gojjêśvara-dēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 10 Murihinḍiya
30. Mallikârjunadēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 5 || int i-dharmmamam pratipâlisidavaru Gan-
31. ge Vâraṇâsi Kurukshêtrada taḍiyalu sahaśra-kavileyam kôḍumam koḷa-gumam ponnalu kaṭṭisi
32. sahasra-Brâhmaṇarige dânamâḍida phalavakku int i dharmmamam keḍi-sidavaru Gange Vâraṇâsi Kurukshetra-da
33. taḍiyalu sahaśra-kavileyam sahaśra-Brâhmaṇarumam konda dôshakke ilivaru

Note.

The purport of this inscription has been given already in Para 95, Page 40 of the Mysore Archæological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysaḷas up to Vishṇu-ardhana and records the grant of a plot of wet land with the sowing capacity of 3 khaṇḍugas by Bammagâvuṇḍa, Gaṇḍeya Miḷḷeya, Cheṭṭaya, (son) of Mâlagauḍa, Kammâra (smith) Mâdivôja, Mârabôva of Giṇḥyalli along with Mēlâlîke Maimetṭi Balleya, Maimetṭi Kêśava and Maimetṭi Hariyana, servants of the Hoysaḷa king Viraballâla II, as an umbali to Kâṭigaṇḍa, son of Jêḍara Dâsimayya, for having built a tank near Murihinḍi and another grant to the same person of a plot of land with the sowing capacity of 50 koḷagas by all the inhabitants (*praje*) of Murihinḍi including Mâchagaṇḍa, Hariyamagaṇḍa, Basavanâyaka, Kallagaṇḍa, son of Heggade Nâkiyaṇṇa. Yêchagaṇḍa, son of Mâdigauḍa, Mēlâlîke Sâviyaṇṇa. The inscription further states that out of these lands Kâṭigaṇḍa made a gift of a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara of the village Kôṭe-yahâlu and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mēlêśvara of Giṇḥyalli and a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara in Arasiyakere, and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mallikârjuna in the villlage Murihinḍi. The grant is dated Thursday (vaḍḍavâra) 13th lunar day with vyatipâta of the bright half of Chaitra in the Uttarâyana period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.

Below the above inscription.

Kannaḍa language and characters.

1. Śrīmukha tsarada
2. dharmmada voppige—śāsana krama-ventendaḍe
3. Kommayyana maga Meyimeṭṭi Ballayyana aḷiya Male-
4. ya yint ivaru māḍida dharmma pratipālisuvaru
5. Kāṭigavuḍana maga Dāseya Bēvajjiya Bayiraya Ba-
6. mmaya Mēlayyaṅgaḷige yint i dharmmama naḍasuva-
7. ru hinde parōkshadoḷu Ballayya Chikkaṇṇa Hariyaṇa Bo-
8. ppeyanum kundade naḍasuvaru
9.

Note.

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrīmukha of Maleya, son-in-law of Mai-meṭṭi Ballaya, son of Kommaya for the maintenance of the charity and also refers to the participation in the charity of Dāsaya, son of Kāṭigaṇḍa (mentioned in the above inscription), Bayiraya, of Bēvajji, Bammaya and Mēlaya. Ballaya, Chikkaṇṇa, Hariyaṇa and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

On a 2nd inscription stone in front of the Śambhulinga temple in the same village (Gijeyahalli).

Size 5'—0" × 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra- chāmara-chārave trailōkya-nagarā-rambha-
2. mūlastambhāya Śambhavê ||
3. ma-vistāra-sthānam eseṇa Hoysaḷa-vamśam || ā Hoysaḷa-vamśadoḷ udi-yisi-
4. da Vinayaditya-putranapp Eṇeyanganṇipangav Echaladēvigam putṭi-
5. darb Ballāḷa-Vishṇuvuḍayādityaru avarōḷage Vishṇu-nṇipana vikrama-
6. ventene || munisind aruṇate kaḍegaṅṅ inisodave virōdhi-nṇi-
7. pa-saptāṅgaṃ Vishṇu-nṇipāḷamṅ appuvu nōḍ anupamam avan-aḷavi yitarar a-
8. ḷaviye jagadoḷu | Budhalōkāścharya-nemba Tārکشya-rathanemb Abjāya-
9. tāksham dal emba dharā-dhāraṇanemba bhōgāyutanemb udyadbalā-nvayanemba
10. dharitrivaranemba lōkanutanemb i-permmeyim nōḍe Vishṇuvo-
11. lsogayipam Lakshmīmanōvallabham ā Vishṇubhūpanoḷ mādēvitvam bettu petta-
12. | uttama-Lakmādēvi Narasimhadēvōrvivaranan anūnapuṇyavati vasu-mati-
13. yoḷ kadanadoḷ ānt arāṭigaḷa dantiya dantaman otti kilṭu tad-biduvane
14. poyye pōḷdu poraṇṇeme saraktaka-mauktikaṅgaḷ ā padadoḷavam samarā-nganege

15. hâraman oppire mālpan endoḍ âr kkadanadoḍ ânt idirchhuv adaṭar j ja-
gadoḍ Narasimha-
16. bhûpanam || â Nârasimha-nṛipangam mânini mādêvi sâdhvi
su-Lakshmi-
17. niḷayanâgi Ballâlanṛipâlam puṭṭidam dharâdhara-dhairyyam || munisim
Ballâla-
18. bhûpam kiḷe poḷev asiya nikâyam sthânadindam
19. jaḍiye naḍuguvar bbbhitiyim khaḍga-vidyâ-pari-
nateyan adêm
20. Kâlanoḍ kaltudalte || âtana satiya permmezentene kamanîya-cha-
21. kôrêkshane kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22. vamśa Ballâlamahîśam kûrppanembudu takkude dal Śivâya
23. namah svasti samadhigata-pancha-mahâ-śabda-mahâ-(mahâ) maṇḍalê-
24. śvaram Dvârâvatî-puravarâdhîśvaram Tuḷuva-baḷa-jaḷadhi-baḍabânaḷam
25. dâyaḍa-dâvânaḷam ! Pânḍya-kuḷa-kamaḷa-vana-vêḍaṇḍa gaṇḍabhêruṇḍa
maṇ-
26. daḷika-bêṇṭekâra para-maṇḍala-sûrekâra sangrâma-Bhîma kali-
27. kâla-Kâma sakaḷa-vandijana-santarpaṇa-samarttha vitarpaṇa-vinô
28. da Vâsantikâdêvî-labdhâ-varaprasâda Yâdava-kuḷâmbara-dyumaṇi
29. samyakta-chûḍâmaṇi kadana-prchaṇḍa malaparolgaṇḍa nâmâdi sama
30. sta-praśastisahitam śrîmat Tribhuvanamalla Talakâḍu Kongu Nangali
31. Gangavâḍi Noṇambavâḍi Banavase Hânungalu-gonḍa bhujabaḷavîra-
32. Gangan asahâya-sûra sanivârasiddhi giridurggamalla chaladankarâma
nissankapra-
33. tâpa Hoysaḷa-Vîra-Ballâladêvaru sakaḷa-dharitriyam dusṭa-nigraha śisṭa-
pra-
34. tipâḷanadim rakshisuttum Dôrasamudrada neleviḍinalu sukha-sankathâ-
vinôdadim
35. râjyam geyyuttumire tatpâda-padmôpajîvigalappa Meyimaṭṭi Malla-dê-
vagam
36. âtana sati Dâhâdêvigam puṭṭida śrîmatu Śrîrangadaṇḍanâtha âtana tamma
37. Mayimeṭṭi Kalpu-balla-chamûpana mahimônṇati yentendoḍe Râjana-giri
38. . . . râjakaivâra yeredu kaṭṭisi kereya rachisidam vibhu kalpa-
39. mahîjam Mâyimeṭṭi Kalpu-ballu-chamûpan || antivaribbarim kiṛiyam śrî
40. Malapana mahimônṇati yentendoḍe || Giṇeyahallîya śrî Sambhu Mê-
41. . . . dêvara devâlyaman ettisidam yesevante Dêvavṛinda-nivâsa
42. daśa . . . su . . . nijam dhyâ . . . pâtu śaye sa nityam ! Śrî-rangadaṇḍâ-
dhipa-
43. rim Muddêśvara Mêḷesvara-pada-dvandva-vandana-pritimân ayam ! Ranga
putrî chi
44. ranjibhyam ? mēdinî chandratâarakam ! Sambhumêḷesvara-dêvara śrîpâda-
padmâ-
45. râdhakarumappa Lingaṇa tâvu kaṭṭisida kereya kelage goḍa-
46. gi sa 12 salage hanneradaṛolage sa ! Mêḷesvara dêvarige ko 10 ||
47. Bramhachâri Châmaṇabhaṭṭarige sa ! ko 5 Kesirâjage ko 5 Kêśava
48. Bhaṭṭana Mâcheya ko 5 â Nîrayyage ko 5 Baladêvage ko 5 Kongalînâḍaiyage
ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkiseṭṭi Bommage êriya mê-
laṇa
50. . . . sasiyanikki sâkuvantâgi yikkida gadde ko Kalukutîgana Mâjôjage
keyi ko 10
51. Sambhu Mêḷesvara dêvara hûdôṭa kamba 25 â hûdôṭava sâkuvantâgi Mâ-
lagâra

52. Bâvange yikkida gade ko 6 kamba 4 kalukutiga Mâdôjange keyi ko 5 Hiri-
53. yakeṛeya keḷage Sambhu Mêḷêśvara dêvarige hola sthala kaṃ 30 gadde
sta (?) holavêriya ke-
54. yi ko 6 Tariyadahâla keyi ko 14 Kambahâla keyi ko 6 Hattiya-hâla keyi
55. ko 4 ! Sambhu Mêḷêśvara dêvara śrî kâryyake Harijîya Mêḷajîya..yipattina
bhôga
56. nivêdya kundidaḍe huḷu-kuppeyali bîlvavaru || yint îdharmava pratipâlisi-
dava-
57. ru sahasra-kavileyam suvarṇada kôḍuṃ beḷliya koḷugu sahita saha-
58. sra—Brâhmaṇargge Gange Vâraṇâsiyalu dâna-mâḍida phalaṃ bahubhir
vasudhâ
59. dattâ râjabhis Sagarâdibhih ! yasya yasya yadâ bhûmis tasya tasya mahâ-
phalaṃ sva-da-
60. ttâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha-sahasrâpi
vishtâ-
61. yâṃ jâyate krimih ! yint-î dharma-mam keḍe kiḍisidavaru Gange Vâraṇâsi-
62. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
63. mhaṇara konda pâtakake hôharu || Bidôjana maga Rûvâri Kêtôja
64. . . . śrî Râma gurubhyô namah Seṭṭiya

Note.

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvana-malla Hoysala Vira Ballâḷadêva (Ballâḷa II) an officer under him named Śrîrangadaṇḍâ-dhîpa, son of Maimetṭi Malladêva and his wife Dâhâdêvi and his brother Maimetṭi Kalpu Ballachamûpa built a tank at Giḷeyahalli and that Mallapa their younger brother caused a temple called Śambhumêḷêśvara to be erected in the same village. Lingaṇa, worshipper of the god Śambhumêḷêśvara is next stated to have made a grant of a plot of land measuring 1 salige out of koḍagi of 12 saliges under the tank of his own construction for the service of the same God Śambhumêḷêśvara, and of also another plot of land of 10½ koḷagas to Brahmachâri Châmaṇabhaṭṭa and of a plot of land of 1 koḷaga and 5 saliges to Kêśirâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a viragal in front of the same temple in the same village Giḷeyahalli.

Size 3'—3" × 1'—9".

Kannada language and characters.

1. śrîmatu Bammeyakeṛeya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagaḍa Jâvagalla kâḷagadali
4. Giḍahalli haradara śrî-Mâḷêśvarada . . . sattali biragalu
5. . . . Bankâpurada gurugaḷu Kailâsake harasidaru

Note.

This is a memorial stone recording the death of Sûlada Baichagaḍa, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagal. The guru of Bankâpura prayed for the peace of the departed hero.

On a stone lying in front of the same villlage Gîjeyahalli.

Size 4'—0" × 1'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave
2.
3. kshaṇada . . . Hoysalānvayāmbhōdhi yesevud ati-gambhîra
4. â . Hoysalānvayāmbhōdhi-varddhana-sudhâkara
5. varagam Padmaladêvigam puṭṭida
6. Hoysala Vîra-Nârasingadêvanû
7. Narasimhan-arasi
8. Sômanâthâlayava . . Kêśavapura
9. kamalâbhirâma
10. Kêśavapurav i
11. vimala-guṇānvitang Ekkalasetṭig ilâ-
12. bhâga . . . nâthakula..Îśvara-padâ-
13. bjârâdhaka Trilôchanadêva-guru Hariha..śrayamâ-
14. gi.r intu anganeyar Tippave Mâ-
15. pputtirppar sūnu Bammanenal Ekkalasetṭi pempu-
16. vaḍedam viśvambharâ-chakradoḷu ll kuḍuvudu
17. ruchira-dharmma . . śanumappa Ekkalasetṭi
18. mâng Ekkala-samudramam kaṭṭisidam ll svasti samasta-
19. bhuvanâśrayam śrî prithvivallabham mahârâjâdhirâjam Yâ-
20. dava-kuḷâmbara-dyumaṇi sarvajna-chûdâmaṇi | Magara-râ
21. jya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryya nâmâdi-sama-
22. sta-prasasti-sahitam śrîmatu Hoysala Vîra Nârasimha dēvaru
23. Dôrasamudrada neleviḍinoḷu sukha-sankathâ-vinôdadim
24. râjyam geyyuttire śaka-varsha 1149 neya Sarvva-
25. jîṭ-samvatsarada Chayitra su 3 Sônavâradandu svasti sama-
26. sta-guṇa-gaṇa-sampannarappa Kêśava-puravâd Eḷavarellam ? aśêsha
27. mahâjanangaḷu tammage kâluvalliyâda Gîja-
28. halliya vûra mundana Ekkalasamudravan Ekkalasetṭi-Kallasetṭige dhârâ-
pûrvakavâgi koṭṭa keṛe- go-
29. ḍagi-kramaventend are â-keṛeya modalêriya kâ . . . yinda gadde sa kam 40
Mâlagau-
30. ḍana keṛeya baḍaga kôḍiya Gaṇḍarabbhûmiyim paḍuva-
31. lu Bovakkareya beddale kamba 300 gaṇḍahen
32. beddale . . . n ârigâdoḍam salipudu
33. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha
34. sahasrâṇi viśṭhâyâm jâyate krimih śrî
35. Ekkalasetṭiyara muttayyan Ekkalasetṭi Dâsove Tippavve in-
36. tu gaṇḍugaḷu akkandiru kîriya-heṇḍatiya Boppa-he (gga)
37. ḍeya magaḷu Masaṇovve Kalliyanâyaka mayduna Nambi
38. Mânikasetṭi int ivaroḷagâda tanna vamsâvan uddharisidan Ekkalasetṭi
39. tamma śrîpâdada keḷagiralu mahâjanagaḷ Ekkalasetṭigala maga.

Note.

This records that an officer (not named) of Narasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalasetṭi, disciple of Trilôchanadêva built a tank

known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vīra Nārasimhadēva (II) with titles, all the mahājanas of Eḷavare *alias* Kēśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a koḍagi to Ekkalaseṭṭi and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalaseṭṭi and stops abruptly in the middle.

20.

On a stone standing by the side of Īśvara temple in the village Puralahalli in the Hobali of Bāṇāvāra.

Size 5' × 2'.

Kannada language and characters.

1. śrīmat Āṅgīrasa-samvatsara Phālguna su 10 yalu
2. Puralahalliya kālegade Muniyagaḍa-
3. gaḷu kadi sura-lōka-prāptan ādam śrī Rāma

Note.

This records the death of a warrior named Muniyagaḍa in the battle of Puralahalli on 10th lunar day of the bright half of Phālguna in the year Āṅgīrasa.

21.

On another stone at the same place.

Kannada language and characters.

1. Āṅgīrasa-samvatsara Phālguna sudha 10 ya
2. Ā Muniyagau [ḍana] maga Nāyanagaḍa āvige
3. kadi kondu svargastanādam

Note.

This records the death of a warrior named Nāyanagaḍa son of Muniyagaḍa in some battle for cows on the same date as the previous number.

KOLAR DISTRICT.

22.

MULABAGAL TALUK.

On a cross beam in the navaranga-maṇṭapa of the Venkaṭaramaṇasvâmi temple in the village Muḍiyanûr in the Hobali of Muḍiyanûr.

Tamil and Grantha characters—Tamil language.

1. svasti śrî Visaikali A-
2. yyan magan Eḍuttakai Amudiyâr A-
3. mudapperumâl tiru-maṇṭapattil
4. tûṇâlum podigai nâlum naḍuvil uttiram
5. iraṇḍum ivar dammam

Note.

This inscription records the setting up of four pillars with capitals and two cross-beams in the maṇṭapa of god Amudapperumâl by Eḍuttakai Amudiyâr, son of Visaikali Ayyan. The inscription is not dated.

23.

SRINIVASPUR TALUK.

On a stone lying in a plain behind the village Kumbaguṇṭe in the Hobali of Śrî-nivâsapur.

Size 4' × 3'.

Telugu Language and characters.

1. Sâdhâraṇa-samvatsara Mâgha śu 10 ||
2. lu râja nivâ-
3. ra râla Chôḷa
4. Chôḷâchâri
5. riki ichchina
6. ḍigi mâ-
7. nya-puchênu
8. chaḍu chêsinaṡârû
9. Vârâṇasilô â-
10. vu champina pâpâna pôdu-
11. ru.

Note.

Many of the letters of the inscription are effaced. It seems to record the grant of some koḍagi to Chôḷâchâri on the 10th lunar day of the bright half of Mâgha in the year Sâdhâraṇa. The date is not verifiable.

On a stone standing in the field of Ādeppa in the village Unakili in the same Hobali of Śrīnivāsapur.

Size 2'—3" × 2'—0".

Telugu characters and language.

1. Yīśvara saṁvatsara-
2. da Chayitra śuddha 1 lōna Ranga-
3. yagāru Arasabōja-
4. Bāvuniki yichina nettaru-ko-
4. ḍaginū . . . chēnu kham 10 yin-
5. duku yavaru tapinānu āvu
6. champina pāpāna pōduru

Note.

This records the grant of a plot of land of the sowing capacity of 10 khaṇḍugas as a *nettaru koḍagi* (i.e., a gift for dying in battle field) to Arasabōjabāva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Īśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up in the field of Sonṇappa in the village Kambālapalle in the same Hobali.

Size 3' × 2'.

Telugu language and characters.

1. Siddārti-nāma-saṁ-
2. vatsara Mārḡasīra
3. śu 15 lu Maddēri
4. Lagimēgauḍalu
5. Rachayyagāriki Kam-
6. bālapalle daggira
7. yichehina koḍagi mā
8. nya śāsanam maṅgaḷam

Note.

This records the grant of a plot of land near the village Kambālapalli to Rachayya by Maddēri Lagimēgauḍa on the 15th lunar day of the bright half of Mārḡasīra in the year Siddhārthi. The date is not verifiable.

In the same village (Kambālapalle), on a stone standing in the field of Taḷavāra Muniga.

Size 4' × 2'.

Telugu language and characters.

1. Sarvadhāri-saṁvatsara Pā-
2. luguṇa ba 9 lō
3. Kambā-

4. lapalle
5.
6.
7.
8.
9. koḍagi Mu-
10. nimaku yichchina śāsanam¹

Note.

This records the grant of some koḍigi land in Kambālapalli to Munima on the 9th lunar day of the dark half of Phālguna in the year Sarvadhāri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilatūr in the same Hobali of Srinivasapur.

Size 1'—8" × 2'—0".

Tamil and Grantha characters.

1. Kāmaśammara (?)—
2. du Nikaraliśōḷa-
3. maṇḍalattu p Pudan-
4. āṭṭu Neraṭṭūr ēri-
5. yil tumbu vai-
6. ttu

Note.

This records the construction of a sluice to the tank at the village Neraṭṭūr (Nilatūr) in Pudanaṭṭu of Nikariliśōḷamaṇḍalam by Kāmaśarma.

28.

On a rock in a mango grove belonging to Patel Rāmappa in the village Gaunapalli in the Hobali of Aḍḍagal.

Telugu language and characters.

1. reṇḍava-yānikamunamu (?)
2. gānu [i] Vīrabhadra dēvaruku [i]
3. chi [na] koḍagi āyamunu
4. bhakutulu naḍi
5. di vāru
6.pāpāna pō-
7. duru

Note.

This records the gift of a plot of land for an additional procession service (?) of god Vīrabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagānapalli in the same Hobali.

Telugu language and characters.

1. Vikāri-samvatsara Kārtika su 10
2. Budhavāra Dāsanagāri
3. Vājaku maḍi chēnu

4.
5.
6.

Note.

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5' × 2'.

Telugu language and characters.

1. . . Ramanaya-
2. . . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dêvunaku
5. yichina chênu-
6. ku yevaru tapinâ

Note.

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagâru, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki.

Size 4' × 4'.

Old Kannaḍa language and characters.

1. svasti śrī Raṭṭavâḍi eḷuvarai lakkeyam koṇḍu Kollâpuradalu
2. jayastambhavaṃ naṭṭu pe (ra) rddoreya taḍiya Koppadalu Âhoma-
3. llanana benkoṇḍ avan âne kudure peṇḍir baṇḍâramam koṇḍa Ko-
4. pparakêsaripanmarâna oḍeyâr śrī Râjêndra-dêvarge yâṇḍu (38)
5. âvadu Saka—varsha 978 aneya Vijaya saṃva-
6. tsaram pravarttise śrīmat Sênâpati Okkettu-gaṇḍam Gaṇḍa-
7. Nârâyaṇam Chôlanasingam Manjappayyanappa Râja-râja-
8. brahmâdirâjar Mahârâjavâḍi Eḷu-sâsiramam Pulinâ-
9. ḍu eḷuvattum Muṛikinâḍu munnûrum âluttam Ba-
10. llûra bîḍinal sukha-sanghata vinôdadal âluttire
11. Chôlana besadal Polekêsiya mēle pōgi Pulimaṭṭi-
12. yal kâdi arasara munde Koranelliyum Nelavankeyano-
13. ḍeya Mayindamarasara maga Sovârasarappa mone-mu-
14. ṭṭe-gaṇḍam maruvakkarâma kâydara-Bhîmam duradeḍe—Râ-
15. mam muḷivara-Bhîmam Râjêndra-Chôlapallavâdittam Nelavam-
16. keya keṛeyam kaṭṭi arasara munde kâdi ridu
17. bîrasargam baḍedar Bannâchari mâḍida kalnâḍu

Translation.

Be it well. While having conquered Raṭṭavâḍi seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased

Āhavamalla (Chālukya king) on the banks of Perddore (i.e., Kṛishṇā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēndradēva was 38 years old?, in the year of victory, Śaka 978.

While his illustrious general with titles Okkettugaṇḍan, Gaṇḍanārāyaṇa, Chōḷana-singam, Rājarājabrahmādirājar by name Manjappayya was ruling over Māhārājavāḍi 7,000 province, Pulināḍu seventy, and Murikināḍ Three Hundred, in the capital Ballūr.

Having under the orders of the Chōḷa king, attacked Polakēsi and fought in the battle of Pulimaṭṭi in the presence of the king, Sōvarasappa, son of Māyindamarasa chief of Koranelli and Nelavanke with titles Monemuṭṭegaṇḍam, Maruvakkarāma, Kāyḍara Bhīma, Dhuradeḍe Rāman, Muḷivara Bhīma, and Rājendrachōḷa Pallavāditya, having also built the tank of Nelavanke died in the battle. Bannāchāri engraved this stone.

Note.

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chōḷas and Chālukyas (Polakēsi).

32.

On a 2nd stone in the same field of the same village Chākanapalli.

Size 4' × 3½'.

Old Kannaḍa characters and language.

1. svasti Pulimaṭṭiya kâlegadalu Nelavankeyanoḍeya
2. Chōvarasara munde Chōva Vamkaragana magam
3. Chōlagaṇḍar âldana munde paṛidu bira-
4. saggam baḍedam ivange Koranelliya keṛe-
5. ya keḷage mûvattu Koḷaga gardde koḷage-
6. yum Nelavankeya posa-keṛeya
7. keḷage mûvattu koḷaga gardde
8. koḷage koṭṭar

Note.

Be it well. In the battle of Pulimaṭṭi, in the presence of Chōvarasa, chief of Nelavanke, Chōlagaṇḍa, son of Chōva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 koḷagas under the tank of the village Koranelli and a similar plot of land of 30 koḷagas under the tank of (the village) Nelavanke have been granted as koḷagi.

33.

On a stone to the west of Jōḍi Sākamma Kottapalli village in the same Hobali.

Old Kannaḍa language and characters.

1. svasti śrī Vaydumbha-mahārājar pritu-
2. vî-rājyam geye Chōrayya Nelavanki â-
3. bhyantara-siddhi âḷuttire Chōra-
4. yyanavesadi bhanguva
5. kallu
6. î kallama-
7. ṛe-vo-
8. kkara kola-
9. lâgadu

Translation.

Be it well. While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya. None should slay him who seeks refuge under this stone.

Note.

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

34.

On a boulder below the tank at the village Kasettipalli in the same Hôbali of Nelavanki.

Telugu language and characters.

1. ' Vishu samvatsara Âsvi-
2. ja ba 5 lu Kaṣaṭṭipalliyûra
3. kotta—cheruvuku yichchina
4. mânia

Note.

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Âsviyuja in the year Vishu. The date is not verifiable.

MYSORE DISTRICT.

35.

CHAMARAJANAGAR TALUK.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannaḍa language and characters.

1. svasti śrī Râja-
2. bhaṭâraru . . . nōntu
3. sanyasanam-geydu muḍi-
4. pidar kalla nilisidam Jñâ-
5. na . . . paṇḍitam

Note.

This records the embracing of sanyâsâsrama and the death of Râjabhaṭâraru, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jnâna. . paṇḍita.

36.

On a stone on the site of the deserted village Gangavâḍi, a mile off from the village Honganûr, in the Hobali of Santêmârahalli.

Size. 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti śrī Viradêvarâya-
2. voḍeyaru râjyam gaivali
3. Virôdhi-samvatsarada Kârti-
4. ka su 1 Sô lu Nanja-
5. rasavoḍeyaru vûra
6. Nanjanâthadêvara śrikârya-
7. kke biṭṭa magga-terige sâmya
8. bêḍige saha mânyavâgi bi-
9. ṭṭu koṭṭaru yī dharmavan a-
10. ḷidava

Note.

This records the right to collect the tax on looms, together with *bêḍige* (benevolences?) and use the amount for the service of god Nanjanâtha granted by Nanja-rasavaḍeyar on Monday 1st lunar day of the bright half of Kârtika in the year Virôdhi during the reign of Vira Dêvarâya Voḍeyar. The date is not verifiable.

On a stone in a field of the village Kudêru in the same Hobali (Santemârahalli)

Size 4'—6"×2'—9".

Kannaḍa language and characters.

1. svasti śrī Śaka varsha 142 [?]
2. Ravudri-samvatsarada Pushya ba 10
3. Mam śrīmam mahāmaṇḍalēśvaraṃ
4. śrīVīra Channa Nanjarāya-vo-
5. ḍeyarige saluva mahāpradhāni
6. Siddhayyarāvutara nirūpadim
7. Sômarasa-mantrīśvara Kudi-
8. hêra prabhugaḷu ashtādaśa-pa-
9. jegaḷ-anumatadim Ba-
10. yiraṇapurapatige
11. Râuttapurānendu kaṭṭisi
12. ā puradoḷagāda magga ma-
13. nevaṇa anubhavisu
14. ra guttige bhūmi 3300 kke
15. siddhāya ga 20 || vanu
16. teruve biṭṭu-kotṭa . . .

Note.

This records the construction of a new village called Râvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyâṇas on the total tax payable (*siddhāya*) on the land 3300 belonging to the village to Bayirāṇa, the headman of Pura, with the consent of the prabhus of Kudi-hêru and 18 kinds of people (*praje*) of the same place by minister Sômarasa under the *nirūpa* (order) of Siddhayyarāvuta, mahāpradhāna to Vīra Channa Nanjarāya Voḍeyar, mahāmaṇḍalēśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri, Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahalli in the Hobali of Haradanahalli.

1. Sâdhâraṇa-samvatsara-
2. da Kârtika śudha 5 lu
3. Haradanahalliya
4. sēnabôva Linga-
5. ppayyanavara makka-
6. lu Râmappanavaru
7. kaṭṭista tûmbu śrī

Note.

This records the construction of a sluice to the tank by Râmappa, son of Lingappayya, village accountant of Haradanahalli on the 5th lunar day of the bright half of Kârtika in the year Sâdhâraṇa (date not verifiable).

39.

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli.

Size 6'—3" × 3'—9".

Kannaḍa language and characters.

1. śubham astu svasti śrī vijayābhyudaya
2. Śālivāhana-śaka varsha 1440 neya
3. Bahudhānya-saṃvatsarada Pushya śu 10 lu
4. śrīman mahāmaṇḍalēśvara yara-
5. manāyakara nāyakaru
6. nāḍan āluvalli
7.
8. Harihara ge koṭṭudu
9.
10. sunka sarvādāya
11. ḍamanāyakanu tanna
12. manah-pūrva
13. gōva Brāhmaṇara konda pāpake hōha
14. śasana mangala mahā śrī śrī śrī

Note.

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while nāyaka (name effaced) was ruling over nāḍu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A.D. 1518). The date is not verifiable.

40.

On a boulder in the fallow land belonging to the village Chennāpura in the same Hobali.

Kannaḍa language and characters.

1. Rudhirōdgāri-saṃvatsara-
2. da Chayitra sudha | lū
3. Rāmanāyakara ma-
4. ga Yaṛapanāyaka ka-
5. ṭista maṇṭapa nama-
6. śśivāya śrī śrī

Note.

This records the construction of a maṇṭapa by Yaṛapanāyaka, son of Rāmanāyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirōdgāri. The date is not verifiable.

41.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3'—6" × 2'—9".

Kannaḍa Language and characters.

1. Jaya-saṃvatsarada Śrāvaṇa ba || ralu Toṇ-
2. ḍanūradēvara Mādigavudana maga Dēvaṇṇa

village Maḷūr and Mallayya on Monday 10th lunar day of the bright half of Śrāvaṇa in the year Chitrabhānu, Śaka year 904 (A.D. 982). The 10th lunar day of the bright half of Śrāvaṇa in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

44.

MYSORE TALUK.

On a stone standing in front of the village Kurubārahalli in the Hobali of Mysore.

Size 5' × 3'.

Kannada language and characters.

1. sarôja-sannibha-mukhaś Śēsham hasan sarvatah
2. dāna-mahôgra-khaḍga-vihita- trai-chakra-rakshâ-kramah bibhrâjat-sabalô-
3. ru-dôrbala-mahâ-sâmrâjya-sarvônnata-śrīmâ-
4. n Īśvara-sambhavô guṇa-vaṭam simâ Nrusimhō nrupah | Kaṭhârî Śâ-
5. ḷuvânkasya dharēdyasya dharâpatêh | nitya-dāna-ratām yāti mahârâ-
6. ja . . . sampadâ | dikkâminî-kuchataṭi-ghanasâra-kîrtih Bukkâmbikâ-ja-
7. ṭhara-dugdha-payôdhi-chandrah | lîlâ-vaśîkṛita-virôdhi-nrupâla-Lakshmih
Chô-
8. ḷavanîpa-vijayâya purastât chulîkîkṛitya Chôḷēndram
9. snêha- sammukham ravîpatat viśvam sa viśva-chakrê-
ṇa kura-
10. van nrîṇām mudâ nayan śâstra-saṃśôdha-samprâpta-Tulâ-purushakâra-
nât Śâkê-ratanakvabdhî-
11. chandra-samê Pingala-vatsarê | chârû Śrāvaṇa-pûrṇēndau vasvarkshe
Stiravâsarê Âpastambhâya
12. mârya- sūnavê | Ambikâ-râdhanapara Kâmiyâcharya-śarmanê
ayi
13. . . grâmaṃ Maisûru- sthala- maṇḍanam Mâḍaṇâyakana-halliti Kâvê-
rî-Kapilântarê simâ
14. phalaśâli śilâ taṭâka paśchimadiśi Râkuntaḍaseṭi-samudrabhûh Ka-
badara Purî-nîra taṭâ-
15. ka lêkhâ lô-kadaya vâri yastidayâ bhûr Sâmbaya dharma pâta-
kâ hârîcha
16. Hanjara grâma-bhûh śatruṇâpi kṛitô dharmah pâlanîyah prayatna-
tah śatrur êva
17. narah śatruh dharmaś śatrur na kasyachit sva-dattâm para-dattâm vâ yô
harêta vasundharâm shashṭhi-va-
18. rsha-sahasrâṇi vishṭhâyâm jâyate krimih | sva-dattâd dviguṇam puṇyam
paradattânupâ-
19. lanam para-dattâpahârêṇa sva-dattam nishphalam bhavêt | dâna-pâlana-
yor madhye dâna-ch chhrêyônu-pâ-
20. lanam dânat Svargam avâpnôti pâlanâd achyutam padam Daṇâyakara
voppa

Translation.

Victorious is the king whose face is like the lotus flower, who laughs at Śēsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world ; who has stood high above all others in respect of the might of his arms ;—the illustrious king Narasimha born of Īśvara and the goal of the virtuous. Kaṭhârî (Sâḷuva), king of the earth who, excels all others in making daily gifts :—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters ; who is a moon come out of the milky

ocean that is the womb of Queen Bukkāmbikā ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chōla king. Having swallowed the Chōla king he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulāpurusha (gift of gold equal to his own weight) according to the śāstras, in the Śaka year 1419, in the cyclic year Pingala on the full moon day of bright Śrāvaṇa with the constellation Dhanishṭhā on Saturday, he granted to Kāmiyāchārya of Āpas-tamba-sūtra, son of ever worshipping Goddess Ambikā, the village known as Mādaṇāyakanahalli, an ornament of Mysore, situated between Kāvēri and Kapilā with the boundary (letters are illegible) . . . known also as Han-jera.

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

Note.

The inscription belongs to the reign of Śāluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

45.

NANJANGUD TALUK.

A copy of Chilukavāḍi copper plate grant of Kṛishṇarāja Voḍeyar II, dated Śaka 1683 in the possession of the *Gurikār* of the village Gaṭṭavāḍi in the Hobali of Heḍatale.

Kannāḍa language and characters.

1. śubham astu Harēr līlā-Varāhasya damshṭrā-daṇḍas sa pātu
2. va [h] Hēmādri-kalaśā yatra Dhātrī chhatra-śriyam dadhau namas tun-
3. ga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-rambha-
4. mūla-stambhāya Śambhave || svasti śrī vijayābhyudaya Śā-
5. livāhana śaka varshamgaḷu 1683 sanda vartamānavāda
6. Vishu-samvatsarada Kārtika ba 10 lū śrīmad rājādhirāja rā-
7. japaramēśvara prauḍha-pratāpā-pratima-vīranarapati Mahi-
8. śūra Śrī-Kṛishṇarājavoḍeyaraiya-navaru Venka-
9. tarāmayyage baresi koṭṭa kraya bhūdāna tāmbara-
10. śāsanada kramaventendare Mahīśūranagarada
11. Hōbaḷi-sīme-vichārada-chāvaḍi vaḷitada Satyā-
12. gāla-sthaḷada Chilukavāḍigrāma 1 kke vichārada-chā-
13. vaḍi śyānabhāga sthaḷada śyānabhāga saha baredukoṇ-
14. ḍubanda lekha prakāra Bahudhānya-samvatsarakke huṭṭiddu
15. sakala-suvarṇādāya davasādāya saha kaṇ-
16. ṭhi gu 17 vingāḍa maṇihya Mūgūrige salu-
17. va sunka gu 3-3-7 pommū ga 1-1 ubha-
18. yam Mūgūri ubhayam grāma 1 kke
19. huṭṭuvaḷi kangu 176-7 nūreppatāru

20. varahâvu Kollâgâlada setṭara mukhântra
21. bokkasakke sâkalyavâgi santâda kâraṇa
22. yî grâmada yelle chatussîmeyola-guḷḷa nidhyâ-
23. dyasṭa-bhōga-têja-svâmyamgaḷu ninage saluvudu
24. yillinda munde nînu mâḍuva âdhi-kraya-dâna-pari-
25. vartanagaḷemba vyavahâra chatuṣṭayamgaḷigû salu-
26. vudâddarinda putra-pautra-pâraṃparyavâgi nirupâ-
27. dhika sarvamânyavâgi śâśvatavâgi anubhvisikoṇ-
28. ḍu baruvudu êkaiva bhaginî lôke sarvêṣhâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâṃ shashṭhi-varsha-sahasrâṇi vishṭhâyâm
32. jâyate krimih Śrî Krishṇarâja

Note.

This records the purchase grant of the village Chîlukavâḍi, free of all taxes, on the receipt of 176 Kaṇṭhîrâyî varahas as the price of the village, into the treasury through the setṭis of the village Kollâgâla by the illustrious Krishṇarâjavoḍeyar (II), king of Mysore (with usual titles) to Venkatrâmaïya on the 10th lunar day of the dark half of Kârtika of the year Vishu, Śaka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

46.

A copy of a *Nirûpa* of Kaṇṭhîrava Narasarâja Voḍeyar II, king of Mysore in the possession of Râmarâya of the village Kaḷale in the Hobali of Nanjangûd.

Kannada language and characters.

1. Khara-samvatsarada Vaiśâkha śu 11 lû śrîmatu Mahîśû-
2. ra-nagarada-hôbali-sîme vichârada Chaluvaiyage baresi
3. kaḷuhisida nirûpa adâgi Kaḷale Lakshmîkântasvâmi-
4. yavara rathôtsavakke ninna hôbali gaḍigaḷinda chappa-
5. ra mēlukaṭṭu aḍigabbu kumbâra svarûpu yale kâ-
6. yi mēlôgara hûvu gandha modalâda haṇa muṭṭa-
7. da sôpaskaravannu tarisikoṭṭu rathôtsavavannu
8. sambhravavâgi âga mâḍisuvadu
9. Kaṇṭhîravanarasarâjavoḍeyaru-

Note.

This is an order issued on the 11th lunar day of the bright half of Vaiśâkha in the year Khara (A.D. 1711), issued by the king Kaṇṭhîrava Narasarâja Voḍeyar to Chaluvaiya, superintendent of Mahîśûra Nagarada Hôbali-sîme Vichâra office to celebrate the annual car-festival for god Lakshmîkânta in the village Kaḷale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kaṇṭhîrava Narasarâja is written at the bottom of the grant. The date is not verifiable.

47.

A copy of a second nirûpa of the same king Kaṇṭhîrava Narasarâja Voḍeyar II in the possession of the same person.

Kannada language and characters.

1. Sarvajitu-samvatsarada Śrâvaṇa śu 6 lu śrîmatu
2. Mahîśûranagarada hôbali sîme vichârada Chaluvaiyage

3. vaiyage baresi kaḷuhisida nirûpa adâgi Kaḷale Lakshmî-
4. kânta-svâmiyavara dēvasthânada paḍitara dipârâdhanage
5. ghaṭṭi nûru-varahada grâmaṇa koḍisi śilâ-pratishṭeyanu
6. mâḍisi koḍisuvaritige appaṇe mâḍisi yidhêve â-
7. prakârakke Kaḷale Lakshmîkânta-svâmiyavara dēvasthâna-
8. kke ninna hôbaḷi sîmêli ghaṭṭi nûru varahada grâma-
9. vanu koḍisi silâ-pratishṭeyanu mâḍi koḍisuvudu
10. Śrî Kaṇṭhîravanarasarâja Voḍeyaravaru

Note.

This nirûpa addressed to Chaluvaiya, Superintendent of Mysore Nagarada Hobali sîme records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmîkânta in Kaḷale and the setting up of an inscription-stone recording the gift. The date of the nirûpa is the 6th lunar day of the bright half of Śrâvâṇa in the year Sarvajitu. The date is not verifiable. The name Kaṇṭhîrava Narasarâja Voḍeyar is written at the bottom of the grant.

48.

A third nirûpa of the same king in the possession of the same person.

Kannaḍa language and characters.

1. Sarvadhâri-samvatsarada Kârtika śu 15 lu śrîmatu javaḷi-lâbhâ-
2. dâyaḍa-châvaḍi maṇehagâra Haridâsayyage ninu u-
3. ppanahallîya grâma l yî upagrâma Sôrekâyipura-
4. da grâma l sahâ yidakke saluva gadde beddalu tôṭa
5. tuḍike sunka pommû muntâgi â sakala svâmyavu Kaḷa-
6. le Lakshmîkântasvâmiyavara dēvasthânada paḍitara dipâ-
7. râdhanage naḍedu baruva hâge dhâreyeredu śilâpartishṭhe-
8. yannu mâḍisi tâmbraśâsana-vannu baresi koṭṭu yidhêve-
9. yâgi yi-grâmagalinda saluva javaḷi lâbhâdâya
10. hogekâṇike haṇa muntâgi paṭṭe prakârakke salatakka pom-
11. mina haṇavannu kêḷade sarva-mânyavâgi naḍasikoṇḍu
12. baruva rîṭige kaṭṭaleyanu mâḍisi yidhêve-yâda kâ-
13. raṇa â-prakârakke Kaḷale Lakshmîkântasvâmiyavara paḍi-
14. tara dipârâdhanage saluva Uppinahallî-grâma l yî
15. upagrâma Sôrekâyipurada grâma vondu saha yî
16. grâmagalinda saluva javaḷi lâbhâdâya hogekâṇike
17. haṇa saha paṭṭe-prakârakke pommîna haṇavannu kêḷade sa-
18. rvamânyavâgi naḍasi koṇḍu baruvudendu baresida
19. śâsana sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ
20. shashṭhi-varsha-sahasrâṇi viśṭhâyâṃ jâyate krimih śrî
21. Kaṇṭhîravanarasarâja voḍeyaravaru

Note.

This nirûpa addressed to Haridâsaiya, *châvaḍi manegâr*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahallî and its hamlet Sôrekâyipura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmîkânta in Kaḷale. It is stated in the nirûpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *manegâr* should wait for no second order in carrying out the instructions contained in the nirûpa

without hesitation. The nirûpa is dated in the 15th lunar day of the bright half of Kârtika of the year Sarvadhâri. The date is not verifiable. The *nirûpa* ends with the well-known imprecatory verse *sva-dattâm para-dattâm vâ* usual in all inscriptions. At the bottom of the nirûpa, the name of Kaṇṭhîrava-narasarâja Voḍeyar is written.

49.

YELANDUR TALUK.

Kundalavâḍi copper-plate grant of Kṛishṇadêvarâya, king of Vijayanagar, dated Śaka 1440 in the possession of Śrînivâsa Aiyangâr, Pleader, Yelandur town.

Sanskrit language and Nâgari characters.

1. śrî Gaṇâdhipatayê namaḥ namas tunga-śiraś-chumbi-chandra-châmara-châravê ।
2. trailôkya-nagarârambha-mûlastambhâya Sambhavê । kaḷyâṇâyastu tad-dhâma
3. pratyûha-timirâpahaṃ । yad gajôpy Agajôdbhûtaṃ Hariṇâpi cha pûjyâtê । asti
4. kshîra-mayâd dêvair mathyamânân mahâmbudhêḥ । navanîtam ivôdbhûta-
5. m apanîya-tamô mahaḥ । tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
6. puṇyair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ tasyÂyur Nahushôsyâ ta-
7. sya parushô yuddhê Yayâtîḥ kshitau khyâtas tasya tu Turvasur Vasu-nibhaḥ
8. śrî Dêvayânî-patêḥ । tad-vamśê Dêvakî-jânir didipe Timma-bhûpatîḥ । yaśasvî
9. Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê । tasyâ-bhûd Bukkamâ-jânir Iśva-
10. ra-kshiti-pâlakah । atrâsaṃ a-guṇabhraṃsaṃ mauḷi-ratnaṃ mahîbhujâṃ । sarasâd udabhûta-
11. smân Narasâvanipâlakah । Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva । sôyam Narasa-
12. bhûpalaś Chêra-Chôḷâdi-bhûbhritah । jîtvâ dâṇâmbuṇâ dharma-samudraṃ . . . tanôti Ti-
13. ppâji-Nâgalâ-dêvyôḥ Kausalyâ-śrî-Sumitrâyoḥ । dêvyôr iva Nṛisîmhêndrât tasmât Panktirathâ-
14. d iva । virau vinayinau Râma-Lakshmanâv iva nandanau । jâtau Vîra-Nrisîmhêndra-Kṛishṇarâya-ma-
15. hîpatî । vîraś śrî Nârasimhas sa Vijaya-nagarê ratna-simhâsanasthaḥ kîrtyâ nîtyâ nirasyan-
16. Nṛiga-Naḷa-Nahushân apy avanyâm athânyân । â-Sêtôr â-sumêrôr avani-sura-nutaḥ svaira-
17. m âchôdayâdrêr âpâśchâtyâ-chalântâd akhila-hṛidayam âvarjya râjyam śaśâsa ।
18. prâjyam praśâsya nirvighnaṃ râjyam dyâm iva śâsitum । tasmin guṇêna vikhyâtê kshitê-
19. r indrê divam gatê । tatôpy a-vârya-vîrya-śrî Kṛishṇa-Râya-mahîpatîḥ । bibhartî maṇi-kêyûra-
20. nirviśêshaṃ mahî-bhujâṃ (mahîm bhuje) । Kâñchî-Śrîśaila-Śônâchala-Kanakasabhâ-Venkaṭâdri-pra-
21. mukhyêshv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah । dêvasthânê-
22. shu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-dânânyêvôpadânair api samama-

23. khilair āgamôktāni tāni | rôsha-kṛita-prati-pārthiva-daṇḍaḥ śēsha-bhuja
kshiti-rakshaṇa-śaunḍaḥ |
24. bhāshege-tappuva-rāyara-gaṇḍas tōsha-kṛid arthishu yō raṇa-chaṇḍaḥ |
rājādhirājas tējasvī
25. yō rāja-paramēśvaraḥ | mūru-rāyara-gaṇḍākhyāḥ para-rāya-bhayankaraḥ |
Hindūrāya-sura-
26. trāṇa-dushta-śārdūla-mardanaḥ || vīra-pratāpa ityādi birudair uchitair
yutaḥ | stuty audārya-
27. s sudhībhis sa Vijayanagarē ratna-simhāsanasthaḥ kshmāpālān Kṛishṇa-
rāya-kshitipatir adharikṛi-
28. tya nityā Nṛigādīn | ā Pūrvādrēr athāsta-khitidhara-kaṭakād ācha Hēma-
chalāntād ā Sē-
29. tōr arthi-sārtha-śriyam iha bahulikṛitya kīrtiyā samindhē | Śakābdē Śāli-
vāhasya sa-
30. hasrēṇa chatuś-śataih | chatvārimśat-samāyuktē . . . śuddhē
Īśvara- vatsarē ramyē
31. māsī Kārtika-nāmani | śukla-pakshē śubhē m utthāna-dvadaśi-
tithau | Tunga-bha-
32. drā-nadī-tīrē Viṭhalēśvara-sannidhau | asēsha-vēda-vēdānta-purāṇāgama-
vēdine | pada-
33. vākya-pramāṇēshu parām prauḍhim upēyushē | Kaunḍinya-gōtra-jātāya
ch Āpastambāya Yā-
34. jushe | śākhine sucharitrāya samasta-guṇa-śāline | śrīmad Vēnkaṭa-nāthasya
kainkaryāsakta-chēta-
35. sē | Venkaṭachārya-putrāya Rāmānuja-mahātmanē | Hoysalākhyē mahā-
rājyē prasiddham
36. jagati-tale | Mahadēvapurāt prāchīm diśam āsṛitya samsthitam Handiku-
37. ppābhidhānāyāḥ palyā dakshinātaḥ sthitam | Kārē-pūrahvayād grāmāt
pāśchimāyām diśi
38. sthitam | grāmād Dēvanahallī tyuttarasayām diśisthitam | nāmna Kundala-
vādīti prathitam
39. grāmam uttamam Kṛishṇa-dēva-mahārāyō mānaniyō manasvinām | sa-
hiranyapayōdhārā-
40. pūrvakam dattavān mudā | Vīrapa-voḍeyara kalla-vattim Turuvana-
purada vōpiyinda mūḍalu
41. Sōmanātha-dēvara holadinda tenkalu Māchayana-purakke paḍuvalu Par-
vatayana tōṭadim baḍagalu
42. grāmavanu
43. dāna-pālanayōr madhyē dānāt śrēyōnupālanam dānāt Svargam avāpnōti
44. pālanād achyutam padaḥ | sva-dattād dvi-guṇam puṇyam para-dattānu-
pālanam | parada-
45. ttāpahārēṇa sva- dattam nishphalam bhavēt | śrī śrī śrī Virūpāksha

Note.

This contains the usual genealogy of the Tuḷuva kings of Vijayanagar down to Kṛishṇarāja and records the gift of the village Kundalavāḍi, situated in Hoysalā-rājya, to the east of Mahadēvapura, to the south of Handikuppa, to the west of Kārēpura and to the north of Dēvarahallī, by that king, seated on his jewelled throne at Vijayanagar to Rāmānuja, son of Venkaṭachārya, of Kaunḍinya-gōtra, Āpa-stamba-sūtra, and Yajus-śākhā on the 12th lunar day, utthānadvādaśi, of the bright half of Kārtika in the cyclic year Īśvara, Śaka 1440.

The Śaka year 1440 however is Bahudhānya and not Īśvara. The previous year, Śaka 1439 is Īśvara. The date is not verifiable. The usual imprecatory verses follow.

50.

On a fragmentary stone at the foot of a hill to the east of the village Gaudahalli in the same Hobali of Yelandûr.

Size 1'—2" × 2'—2".

Kannaḍa language and characters.

1. śrī Bahudhānya-samvatsara Śrā-
2. vaṇa śu 15 lu śrī Bayicha-
3. nāyakaru Śrī Virabhadra-
4. dēvarige biṭṭa bhūmi sūrya-
5. chandraru sākshi śrī

Note.

This records the grant of a plot of land for the service of god Virabhadra by Bayichanāyaka on the 15th lunar day of the bright half of Śrāvaṇa in the year Bahudhānya.

51.

On a stone near a tank about a mile to the west of the village Kestûr in the same Hobali.

Kannaḍa language and characters.

1. śrīmatu Rākshasa-samvatsara Phā-
2. lguṇa śu 5 Śu lu Hiriyode-
3. yara śīśyaru Chikappadēvarige
4.
5. dharmārta kaṭṭisi koṭṭa maṇ-
6. ṭapa śrī śrī

Note.

This records the construction of a maṇṭapa for the use of Chikappadēvaru, by the disciples of Hiriyodeyar on the 5th lunar day of the bright half of Phālguna of the cyclic year Rākshasa (Date not verifiable).

52.

On a stone near a fence on the road from the village Kestûr, to Talakâḍ in the same Hobli.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. svastī śrī Jaya-sam-
2. vatsara Kārtika su 5
3. lu Nāgagaṇḍa-
4. na maga Dēpagaṇḍa dē-
5. valōkake sanda

Note.

This is a memorial stone recording the death of Dēvagaṇḍa, son of Nāgagaṇḍa, on the 5th lunar day of the bright half of Kārtika in the cyclic year Jaya (Date not verifiable).

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur.

Kannada language and characters.

1. svasti śrī vijyābhyudaya Śalivāha
2. Vikrama-samvatsarada Pushya śu 5 Sôma-vâradalu śrīmatu
3. Sôvaṇṇasetṭiyaru tamma mâtâpitṛgaḷige
4. vâptiyāgabêkendu maṇṭapava kaṭṭisi śrī Hanumam
5. pratishṭheyanû māḍisi â-dêvara naivêdya pûje-pura
6. kke tamma kramavâgi bandiruva âlada marada
7. yalli ayidu koḷaga gaddeyanû
8. koṭṭaru

Note.

This records the construction of a maṇṭapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 koḷagas for the food-offerings of the said god by Sôvaṇṇasetṭi for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śalivāhana era (the figure showing the number of years is effaced).

On a stone lying near a ruined well to the north of Prabhudêvarabetṭa in the same village Hosûr.

Size 3'—3" × 1'—9".

Kannada language and characters.

1. Naḷa-samvatsa Mâga su 1
2. lû Mâdaṇṇanâyakarige
3. dharmavāgabêkendu Nanja-
4. pparasaru maṭṭada Bhadrappadê-
5. varige sarvamânyavâgi biṭṭa
6. hola o || hattu koḷaga yi-
7. dake tapidavaru Gangeya
8. Bramhaṇara konda pâtakada-
9. li hôharu Siva-pâdavê
10. śaraṇu śrī śrī

Note.

This records the grant of a dry field of the sowing capacity of 10 koḷagas to Bhadrappadêvaru, head of a matt, by Nanjapparasa, for the merit of Mâdaṇṇanâyaka on the 1st lunar day of the bright half of Mâgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone forming part of the dam of the Big Tank of the village Mallaganahalli in the same Hobali of Yelandur.

Kannada language and characters.

1. Âṅgīrasa-samvatsara Bhâdra-
2. pada śu 1 Budhavâradalu

3. Sômaśivâchâryara śiśya
4. Chennarâjadêvaru maṭṭhava
5. kaṭṭisi charantigaḷa dâsô-
6. hakke biṭṭa gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva haḷḷada bhûmiyannû biṭṭu
9. koṭṭaru

Note.

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 koḷagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Ângirasa (date not verifiable).

56.

On a stone in the basement of Dêśêśvara temple in Maddûr in the Hobli of Agara.

Kannaḍa language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhîṇi-nakshatradalu śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-ragaṇḍa pûrva-dakhîṇa-paśchîma-samudrâdhipati śrî Vîra Bukkarâya-mahârâyaru prithvirâjyam gaivuttiralu śrîmad Upêndrapuravâda Maddûra śrîmad asêsha-mahâ-janagaḷu â ûra Mâyiseṭṭi Kêtamallaseṭṭiyogaḷulla nâḍa samastaru halavu samasta gauḍu-prajegaḷu tammogaḷe voḍambattu â Maddûra śrî Dêsinâthdêvarige pûrvadalu biṭṭa dharma purâṇa abhyâgatara nityâhâra Vêda-pârâyana

2. Tiruppâyi śrîkâryakke ûra mûḍaṇa Mâyanna bhûmiyogaḷe irkkanduga gadde hola tôṭa saha â sarva-prajegaḷa anumataḍinda â Mâyiseṭṭi-voḷagullaḷavaru dhârâ-pûrvakavâgi koṭṭaru mattam â ûra hasarada sumkavam â-chandrâ-rkavâgi naḍevantâgi śrî Dêsinâtha-dêvarige sarva prajegaḷu voḍambattu biṭṭa dharma sva-dattam vâ yô harêta vasundharâṃ | shashṭhi-varsha-sahasrâṇi viśṭhâyâṃ jâyate krimih

Note.

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyanna to the east of the village (Maddûr) made unanimously by the mahâjanas and nâḍ people of the village including Mâyiseṭṭi and Kêtamallaseṭṭi together with all the gauḍas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhîṇi in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhîṇi as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6" × 1'—6".

Kannaḍa language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lâ Tirumalarâyarige dharma-

3. vâgalendu śrīmad Upēndrapurada
4. samasta nâḍa-gauḍagaḷu Sômêśvara-
5. dêvarige naivēdyakkendu dānavâgi biṭṭu-
6. koṭṭa bhûmi kham 1 idanu ârobbaru
7. aḷupidaru gôva konda papake hô-
8. haru śrī śrī-

Note.

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sômêśvara by all the *nâḍ-gauḍas* of Upēndrapura (Maddûr) for peace of the soul of Tirumalarâya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrâvâṇa in the year Svabhânu. The date is not verifiable. The inscription ends with the usual imprecation.

SHIMOGA DISTRICT.

58.

SHIMOGA TALUK.

A copy of a copper-plate grant of Queen Chennammâji of Keḷadi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town.

Kannada language and characters.

1. Harêr lîlâ- Varâhasya damshtrâ-daṇḍaḥ sa pâtu vaḥ Hemâdri-kalaśâ yatra
2. dhâtrî chhatra-śriyam dadhau || svasti śrî jayâbhyudaya Śâlîvâhana śaka-varusha
3. 1596 neya Pramâdi-saṃvatsarada Nija Bhâdrapada ba 5 lu śrîmatu Eḍeva-murâri
4. kôṭe-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka Śiva-gurubhakta-
5. parâyana-râda Keḷadi Śadâśivanâyakara vaṃśôdbhavarâda Sômaśêkhara
6. Nâyakara dharmapatniyarâda Chennammâjyavaru Tungâ-tîradallu śrî Harihara-
7. kramitaru kaṭṭisida Mallikârjuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake ârettina mâ-
9. nyava Śivârpitavâgi biṭṭidhêve aḍake meṇasu khobari kavâḍa mun-
10. tâda gaḍasina saraku horatâgi akki bhatta râgi tuppa kâyi bella mun-
11. tâgi Durgada hôbali Ghaṭṭada keḷagaṇa sunka-ṭhâṇegaḷallû baresi dê-
12. vâlaya dharmava naḍasikoṇḍu bahudu yendu koṭa dharmâ-śâsana
13. dâna-pâlanayôr madhyê dânaḥ chhrêyônupâlanam ! dânat svarga-
14. m avâpnôti pâlanâd achyutam padaṃ śrî Sadâśiva

Note.

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keḷadi for use in the temple of God Mallikârjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśêkharanâyaka, a descendent of Keḷadi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ānanda and not Pramâdi but the previous year Śaka 1595 is Prâmadi. The date is not verifiable.

59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannada language and characters.

1. Sarvadhâri-saṃvatsara Pushya
2. ba 1 lu śrîmatu Bhadrappa-
3. gavaḍara maga Chikkappana maga
4. Virapagaḍa māḍida dê-

5. vālayada dipastambhake
6. mangalamahā śrī śrī

Translation and Note.

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Vîrapagaḍa, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

60.

On a stone lying behind the temple of Râmêśvara in the same village Kûḍli.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita śrīma-
2. n mahāmaṇḍalêśvara arirāya-vi-
3. bhāḍa bhāshege-tappuva-rāyara-gaṇḍa
4. chatussamudrādhīpati śrī Vīra-Dēva-
5. rāyara rājyavan āluvali Kūḍa-
6. liya śrīmatu Kūchigaḍana maga
7. Kāma-gaḍa vūra huyalali palara-
8. n iridu tānum suralōka-gatanāḍam
9. ātana tamma nilisida nishadhiya kallu
10. mangalamahā śrī

Note.

This is a memorial stone set up to commemorate the death in a war between some villages of Kāmagauḍa, son of Kūchigaḍa during the reign of the illustrious and brave Dēvarāya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

61.

SAGAR TALUK.

Copper-plate grant in the possession of Kalyāṇi Hanumantāchārya in the town Sāgar in the Hobali of Sāgar.

Kannaḍa language and characters.—1 Plate

(Front)

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê trailô-
2. kya-nagarārambha-mūlastambhāya Saṁbhavê | svasti śrī jayābhyu-
3. daya Śālivāhanaśaka varuṣa 1607 neya Raktākshi-saṁvatsarada
4. Nija Śrāvaṇa śudha 5 llū śrīmad Eḍava-murāri kōṭe-kōlāha-
5. ḷa viśuddha-vaidikādvaita-sidhānta-pratishṭhāpaka śivagurubhakti-pa-
6. rāyaṇarāda Keḷadi Sadāśivarāya-nāyakara vaṁśōdbhava-
7. rāda Sankaṇṇa-nāyakara prapautraru Siddhappa-nāyakara pautraru
8. Śivappanāyakara putraru Sōmaśêkhara-nāyakara dharmapatniya-
9. rāda Chennammājiyavarū hastāntrada sēnabōva Bayiran-
10. ṇana maga Timmayage barasikoṭṭa bhūdāna-dharma śāsana krama-
11. ventendare Āranāḍa Nalluṇḍe sime Yelvadakōṇe grāmadin-
12. da Nivāṇe-agrahārada Narasimhya-purada Lingāvadhānige ko-
13. ṭṭida bageyallū āta svāste koṭṭārabya anubhavisade ara-
14. mane havāleyāgi sistige kūḍibarutidda bage ga 15 ke vivara

15. yî agrahârada mahâjanaṅgaḷu barasida pramâṇu sirumâni bi-
16. ja kha 8 ge-ra gadde biḷa kha 8 yidara yatti-nallû biḷa kha 01/20 antu bijavari
17. kha 16½ o ka ga 15 Triṇuve agrahâradalli sistige kûḍida Sarasamatte Pu-
18. ṭṭana sâsteyinda Suttanabisigrâmadinda ga 9½ o ubhayam ga 24½ ke
19. vivara Dundubbi-samvatsara Mârḡasîra śu 13 Sthiravâra Śanipradôsha-
20. puṇyakâladallu biṭṭadu ga 24 Rudhirôdgâri-samvatsarada Āśvija śu 10 llu
21. biṭṭadu ga ½ ubhayam ga 24½ yippattunâlkuvare varahana svâsteyam-
22. nû sa-hiraṇyôḍaka-dâna-dhârâpûrvakavâgi Niva-

(Back)

23. ṇe agrahârada vaḷagaṇa mane nivêśana saha Śivârpitavâgi biṭṭe-
24. vâgi yî bhûmiya chaturgaḍiya vaḷagulla nidhi nikshêpa jala pâshâṇa
25. akshîṇi âgâmi sidha sâdhyaṅgaḷemba ashta-bhôga-têjasvâmyavanû
26. pûrva-mariyâdeyalli âgumâḍikoṇḍu ninna santâna-pâra-
27. m-paryyavâgi â-chandrârka-sthâiyâgi dânaḍhikraya-
28. parivartanege salisikoṇḍu sukhadim anubhavisî bā-
29. hadendu barasikoṭṭa bhûdâna-dharma-śâsana âditya-chandrâv-a-
30. nilônalaś cha dyaṇ bhûmir âpô hrudayam yamaś cha ahaścha râ-
31. triś cha ūbhêcha sandhyê dharmasya jânâti narasya ūruttam sva-dattâ dvi-
32. guṇam [puṇyam] paradattânupâlanam paradattâpahârêṇa
33. sva-dattam nishphalam bhavêtu sva-dattâm para-dattâm vâ yô harêtu va-
34. sundharâm shashṭhir varusha-sahasrâṇi viṣṭâyâm jâyatê kri-
35. mih dâna-pâlanayôr madhyê dâna chchhrêyônupâlanam dâna-
36. t svargam avâpnôti pâlanâd achyutam padaṃ Śrî Sadâśi-
37. va.

Note.

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivane to the village accountant Timmaya, son of Bayiranna, made by Chennanmâji, queen of Sômasêkhara Nâyaka I, son of Śivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankaṇṇa Nâyaka, king of Keḷadi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Śrâvaṇa in the year Raktâkshi, 1607 of Śâlivâhana era. Raktâkshi however corresponds to the previous year Śaka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

62.

Copper-plate grant in the possession of Nâḍiga Śyâmarâya in the village Keḷadi in the Hobali of Keḷadi.

Kannaḍa language and characters.

(Front)

1. Vrisha-samvatsarada Phâlguna śu 10 llu śrîmat Keḷa-
2. di Virabhadranâyakaru Mâlave Dhîvara Nilayana Ma-
3. llage biṭṭa umbali tâmbra-śâsanada kramaventen-
4. dare ninu aramanegge sêvakanâgiddalli ninage um-
5. baliyâgi biṭṭadu Keḷadi-śîme Mâlave-grâmadalli
6. mēḷaṇa Bidirugadde kuḷaga 1 kke ga 3 keḷagaṇa Bidaraga-
7. dde kuḷa ga 1 kke ga 3 i ubhayam kuḷa ga 2 kke 6 âru
8. varahana bhûmiyannu umbaliyâgi biṭṭevâgi
9. â-bhûmige salluva ênuṇṭâda sarva-svâmya-

10. vannu āgumādikoṇḍu ninna santāna-pāraṃpa-
11. reyāgi umbaliyāgi uṇḍukoṇḍu bāha-
12. du yendu koṭṭa tāmbra-śāsana śrī Venkaṭā-
13. dri.

Note.

This registers the gift of some wet land at the village Mālave in Keḷadi-sīme as umbali to Nilaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Virabhadra Nāyaka of Keḷadi. The date of the grant is stated to be 10th lunar day of the month Phālguna in the year Vrisha. As the number of Śaka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭādri.

63.

Copper plate grant of Achyutarāya, king of Vijayanagar, dated Śaka 1454 in the possession of Krishṇajōyis in Keḷadi.

(*Front*)

1. śrī Gaṇapati Śārādā Gurubhyō namaḥ namaḥ tuṇ [ga]-śīrastum-
2. bi-chandra-chāmara-chārave trailōkya-nagarārambha-mūlastam-
3. bhāya Śambhavē ! svasti śrī jayābhyudaya Śālivāhana śaka varu-
4. sha 1454 neya parivartamānakke salluva Vijaya-saṃvatsarada Chai-
5. tra śu 15 Chandravāra Chandrōparāga-puṇyakāladallu śrīma-
6. d anēka-simhāsanādhipatya rājādhirāja rājaparamēśvara śrīvira
7. Achyutarāyaru mahārāyaru namma Ānegondi sthālada Ven-
8. kaṭādri-yajamānarige śrī Achyutarāyara dharmapatni putra-sukha saṃ-
9. pattara sarva-dēśa kōśa bhakti sujnāna siddha sādhyā sāmṃrājya anu-
10. va viśayakke susthira āgabēkendu Vijayanagarada Ānegondi-
11. sthālada Bhārgava Chyavana Āpnuvāna Auruva Jāmadagni-gō-
12. trada Bōdhāyana-sūtrada Yajuh śākheya Venkaṭādri-yaja [mā]-
13. nara prapautrarāda Kāśīpatijyōyisara pautrar āda Lakshmīpa-
14. tijyōyisara putrarāda Venkaṭādri-daivajnarige Taruṇinagarada
15. Guttivēṇṭheyada Āragada Kampanada Vanavase pannichchhā-
16. sarakke salluva Keḷadi ga 12 sāvira bhūmi ga
17. 67 Ikkērige 6 sāvira sīme bhūmi ga 24 Yalagaḷale
18. 3 sā sīme bhūmi ga 12 Ātavādi sāvira sīme bhūmi gadyāna 6 Kallu-
19. se ainūru sīme bhūmi ga 8 Mankasāle sāvira sīme bhū-
20. mi ga 12 Hebbeyallū sāvira sīme bhūmi ga 12 Bedū-
21. ra grāma ga 76 Kesanūru 6 sāvira sīme bhūmi ga 12 Sora-
22. ba 6 sāvira sīme bhūmi ga 24 Aṇḍige mūrusāvira
23. sīme bhū ga 6 Bandalikepaṭṭanahali saha 5 sā sīme bhū
24. ga 24 int ishtu sīme jyōtīśya paurōhitya bhaṭṭa yajamā-
25. nika bhūmigaḷu manegaḷu chāturvarṇadallu lagna ghaṭi Ga-

(*Back*)

26. ṇapati muhūrta kāṇike puṇyāha kalaśa ivare lagna sa-
27. ha māḍisikoṇḍu barōhāgu chhatra chāmarāndōḷikādi a-
28. shta bhōgangaḷu koṭṭu ivara santāna pāraṃparyya anubha-
29. visikoṇḍu iruvahāge nāvu nanna strī putra sabita sahiranyō-
30. daka dāna dhārāpūrvakavāgi koṭṭevāgi Tungabhadra-tīradallu Chandrō-
31. parāga puṇya kālādallu śrī Virūpākshēśvara sannidhānadallu ko-
32. ṭṭevāgi namage arasugaḷige pāchchhāgaḷige puṇya labhya abhivri-
33. ddhiyāgi naḍeyabēkendu allallē Dēvatārādhane pūje ivara mukhadalli na-

34. deva hāgu ī Venkaṭādriyajamānara bhūmi antu ga 2 sime 52½
35. sāvira ī sthalaḍalli nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi ishtu
36. Śivārpita koṭṭevāgi yendu tāmra śāsanada dharmapaṭṭe Āditya chan-
37. dra aṇilōnalaś cha dyaur bhūmir apō hṛidayam Yamaś cha abaś cha
- rātriś cha u-
38. bhē cha sandhyē dharmaś cha jānāti narasya uruttam dānāt pālakō rājā
- nnadānā-
39. t pālītō guruh dānāt pālītā mātā tat-phalam labhatē mayi śrī Virūpāksha
40. ī dānapaṭṭe aḷupidare Kāśikshētradali mātṛi pitṛi guruvige tappidahāge yen-
41. du ī dharma śāsana koṭṭu naḍasabēku ghaṭi 15 phala 5 tūka ga 5 (¼—7)
- angula dānapaṭṭe

Note.

This records the grant of right to collect specified sums of money in the several districts of Keladi to priest and astrologer Venkaṭādri, son of Lakshmīpatijōyis, grandson of Kāśīpati Jōyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarāya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Śaka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64.

A 2nd grant of the same king Achyutarāya dated Śaka 1455 in the possession of the same Krishṇājōyis.

(Front)

1. śrī Mailāra Linga namas tunga-śiraś-chumbi-chandra-chāmara-
2. chāravē trailōkya-nagarārambha-mūla-stambhāya Sambhavē svasti
3. śrī jayābhūdaya nṛipa Śālivāhana-śaka varuṣa 1455 neya pariva-
4. rtamānakke salluva Jayasamvatsarada Chaitra śu 15 Chandravāra Chandrō-
- parā-
5. ga-puṇṇya-kāladallu śrīmad anēka simhāsanādhipatya Ānegondi rājādhira-
6. ja paramēśvara Ānegondi Achyutarāyaru mahārāyara sāmpradā-
7. yakarāda Guttalada Chikkappaṇṇarāyaru Maunabhārgava-gōtrōtannar āda
- Śukla-yaju-
8. śākheya Kātyāyana sūtrada Bhārgava Chyavana Āpnuvāna Auruva Jāma-
- dagni
9. panchārushēya pravarānvita Jāmadagni-gōtrada Bōdhāyanasūtrada Yajuh-
- śākhe-
10. ya Ānegondi-sthalada Venkaṭādriyajamānara prapautrarāda Sankara-
- pṇana
11. pautrar āda Anṇappana putrar āda Venkaṭādriyajamānarige Hurali-
12. pāleda Dēśapāṇḍetanavannu koṭṭevāgi ī Dēśapāṇḍetanakke idda svā-
13. sthigaḷu bhūmi manegaḷu grāmānugrāmakke idda umbaḷi āya vartane
14. koṭṭa nela dhānya beḷasu sarvadhānya phala muntāddannu dhāre-yera-
- koṭṭu
15. ade ī Hurali grā 2 kke svāsthi bhūmigaḷu manegaḷu āya hāraka kaṇṭhava-
16. ṇavale buṭṭi mora sahita koṭṭu ēnu uṇṭāddannu sahirāṇyō-
17. daka dāna dhārā pūrvakavāgi śrīman Mahāmallāra-lingadēvara sannidhā-

(Back)

18. nadallu Tungabhdarā-tiradallu chandrōparāga-puṇṇyakāladallu
17. strī-putra sahita dhāre yeradu koṭṭu ni-
20. dhī nikshēpa jala pāśāṇa akshīṇi āgāmi chhatra chāmarāndōli-
21. kādi ashta bhōgangaḷu Hurali ā koṭṭada karanike ī Hurali-petheda

22. Dēśapāṇḍyatana sahitavāgi Hariharārpitavāgi koṭṭu idakke namage a-
23. rasugalige pāchehhāyigalige i puṇya labhyav endu nōḍi dānapālāne mā-
24. ḍuttā irabēku idake tappidare Kāśiyalli mātā-pitri guruvige tappida hā-
25. ge āditya chandrāv anilō nalaś cha dyaur bhūmir āpō hridayam yamaś cha a-
26. haś cha rātris cha ubhē cha sandhye dharmas cha jānāti narasya vrittim
dānāt supā-
27. litō rājā na dānāt pālītō guruḥ dānāt supālītā mātā tat phalam labhate ma-
28. yi yendu barasikoṭṭa tāmra-śāsanada dharma paṭṭe i sthalaḍa
29. dēvatārādhane ivara mukhadalli naḍiyabēkendu barako-
30. ṭṭa dharmasāsana ghaṭi 15 paḷe 5 tūka ga 40 panchāśatu
31. anguli || śrī Khaṇḍērāya

Note.

This records the grant by Chikkappaṇṇarāya of Guttala of the office of *Despande* in the village Hurulipāle to Venkaṭādri, son of Anṇappa, grandson of Śankarappa, of Śukla Yajurvēda during the reign of Achyutarāya, king of Vijanayagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Jaya, in the Śaka era 1455. Śaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khaṇḍērāya.

65.

A copper plate grant of Sadāśivanāyaka, king of Keḷadi, dated, Śaka 1431 in the possession of the same Krishna-joyis of Keḷadi.

(Front)

1. Gaṇapati Śāradā gurubhyō namaḥ
2. namas tunga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-
3. rambha-mūlastambhāya Śambhavē svasti śrī jayābhyudaya Śālivāha-
4. na śaka varusha 1431-neya Vibhava samvatsarada Kārtika ba 30 Ra sūryō-
5. parāga puṇṇyakāladallu Yaḍava-murūri kōṭe-Kōlāhala viśuddha-siddhānta-
prati-
6. pālaka Namaḥ Śivāya Sadāśiva-mudrānkita Śivagōtrōtṭannar āda Dēva-
goṇḍara
7. prapautrarāda Gōpagoṇḍara pautrar āda Basagoṇḍara putrar āda Cha-
vuḍago-
8. ṇḍaru Bhadragoṇḍara su-putra Sadāśivanāyakaru Bhārgava Chyavana
Āpnu-
9. vāna Aurava Jāmadagni-gōtrada Bōdhāyana-sūtrada Yajuśśākheya Vi-
10. jayanagarada Venkaṭādri-daivajnayajamānara prapautrarāda Hēmā-
driyaja-
11. mānara pautrar āda Narasimha-yajamānara putrarāda Narasappadaivajna
yaja-
12. mānarige Keḷadi śrī Sadāśiva-nāyakaru Nāgataruṇi-nagarada Gutti-
13. Vēṇṭheyada Āragada Kampanada Banavāse-pannirchchāsirakke salluva
Ke-
14. ḷadi 12 sāsira bhūmi ga 2 Ikkēri 6 sā bhū ga 24 Yalagaḷa-
15. le 3 sāsira bhū ga 12 Ātavāḍi sā bhū ga 12 ke Kalaśi ga 700 ga 8 Maṇ-
16. kasāle sā bhū ga 12 Bēdūru grā Nagara bhū 37 Bidarūrali sāyi-
17. ra jyōtishyabhāga 76 Kyasanūra ga 8 bhū- ga 12 Soraba 6 sā śu
18. ga 24 Aṇḍige sā 2 Bandalike paṭṭapa-halli saha śu ga 24
19. intisṭu śimegaḷu bhūmigaḷu manegaḷu chāturvarnadallu lagna Ga-

20. napati puṇyâha kalaśa muhūrta kâṇike uḍugore iva-
21. re lagna saha mādikoṇḍu baruvaḥāge śrī rāyaru dattamāḍi koṭṭaru i-
22. dallade Nārappa-yajamānarige dinavahi bhūmi ga 1 kke
23. ga 16 nāvu ga 62 koṭṭide allade Keḷadi-sthaḷada śēna-
24. bhâvike vartani sambaḷa bhūmigala gauḍike alli

(back)

25. sthaḷada dēvatâpūje Sambhulinga-pūje gauḍike bhū-
26. mitatva daivajna yajamānike intisṭu śrī Varadâ-tirada
27. śrī Rāmēśvara-sannidhiyallu Sūryôparāga
28. puṇyakāladallu nidhi nikshēpa jala pāshāṇa akshīṇi āgā-
29. mi isṭu koṭṭevāgi mattu chhatra chāmara āndōlikā-
30. di asṭa bhōgaṃgalam koṭṭu rājarige pādushāgaḷige ara-
31. sugaḷige namage saha puṇya labhya vriddhiyāgi naḍabê-
32. kendu Purāṇōktada rīti munde naḍasuvarige barasūlu dāmara
33. āgiddarū migatāgi trivāchyavāgi sarva-vrittiya naḍesabēkendu
34. Śivārpitavendu koṭṭevāgi Kāsikshētra mâtāpitri
35. guruvige tappi naḍedahāge
36. dānadharma
37. paṭṭe āditya chandrāv anilō nalaś cha dyaaur bhūmir āpo hri-
38. dayam Yamaś cha ahaś cha rātrīś cha ubhē cha sandhyē dharmas cha
39. jānāti narasya vrittin sva dattā dviguṇam puṇyam para dattānupā-
40. lanam para-dattāpahārēṇa sva-dattam nishphalam bhavēt dānāt su-
41. pālītō rājā na dānāt pālītō guruḥ dānāt supālītā
42. mâtā tat phalam labhate mayi

Note.

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Sadāśiva Nāyak, son of Chaudaḡoṇḍa Bhadragaṇḍarasa who was the son of Basavagaṇḍa and grandson of Gōpagaṇḍa, and great-grandson of Dēvagaṇḍa of Keḷadi. The grant is dated 30th lunar day of the dark half of Kārtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66.

On the basement stone of Īśvara temple in the village Ikkēri in the Hobali of Āvinahalli.

Kannāḍa language and characters.

1. yī mantāpada kelasava geyidava Āchāri Homabuchada Venkaṭayanu

Note.

This merely states that the above mantapa was constructed by Āchāri Venkaṭaya of the village Hombucha.

67.

Copy of a copper plate grant found in a kaḍita in the possession of Subbaiya, Patel of the village Hulimane in the same Hobali of Āvinahalli.

Kannāḍa language and characters.

1. nirvighnam astu śubham astu namas tunga-śiraś-chumbi-chandra-chāmara-chārave ! trailōkya-nagarā-rambha-

2. mûlastambhâya Sambhavê svasti śrī jayābhudaya Śālivāhana śakha
3. varushaṅgaḷu sāvīrada 1730 ne parivartamānakke sandu saluva Vibhava-nāma sam-
4. vatsarada Āśvīja śu 13 Ravivāradallu śrīmatu Hulimane Kālī
5. Subbaṇṇanavara maga Śēshayyanavarige vēdamūrthigaḷāda Yikkēri Śēshāchāryya-
6. ra maga Bhīmāchāryyanu barasikoṭṭa holeyāḷu hennāḷu kraya chi-
7. ṭṭina kramaventendare nānu nanna avasaranimittavāgi nanna holeyā-
8. ḷu Kannana hennāḷu Chaudī emba huḍugiyannu nimage krayakke koṭṭe-
9. nāgi yī hennu ālige buddhivāntaru kaṇḍu kaṭṭida kraya ga 3 a-
10. kshārādalū mūru varahanna tegedukoṇḍu yī hennāḷu huḍu-
11. giyannu nimage kraya mūlakke koṭṭenāgi yī hennige ādi ādamu
12. aḍḍisaḍḍi yēnu uṇṭāddannu nānē nōḍikoṇḍēnu yendu
13. barasikoṭṭa kraya-chīṭu haṇa sanda nīśidhiyāgide sādhanā yinta-
14. ppudakke sākshigaḷu Bēdūra Subayya Bālehalli Paṇḍri Doḍḍa-
15. yya śrī śrī-

Note.

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeya caste named Chaudī, wife of Kanna by Bhīmāchārya, her master, to Śēshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvīja of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

68.

On a stone lying in a jungle close to the village Dēvāsa in the same Hobali of Āvinahalli.

Size 3'—6" × 2'—0"

Kannāḍa language and characters.

1. namas tunga-śīraś-chumbi-chandra-chāmara-chāravē | trailōkya-nagarā-rambha-mûlastam-
2. bhāya Sambhavē | Hancheyada Mādhavayya śrī Śivapādābja-bhṛīṅgana likhita ||
3. svasti samasta-bhuvanāśraya śrī prithvīvallabha mahārājādhirāja pa-
4. ramēśvara paramabhaṭṭāraka Satyāśrayakuḷatīlaka Chāḷukyābharāṇa śrīmat Trai-
5. lōkyamalladēvara vijayarājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-cha-
6. ndrārka-tāraṃbaram saluttumire tat-pāda-padmōpajīvi samadhigata-paṇcha-mahā-sabu-
7. da mahāsāmantādhipati mahāprachanḍa-daṇḍanāyaka vairi-bhayadā-yaka ma...
8. māṇikya nīti-Chāṇikyam satya-Rādhēyam śauch Ānjanēyam
9. vibudha-jana-vana-mārtanḍan erevode-gaṇḍa Narmadānadyubha-
10. ya-taṭa-rājahaṃsa Māḷava-dhūmakētu Maṇḍavakōṭṭōllangana
11. Dhārānagara-kutūhala Mummuni-jaladhi-baḍavāṇaḷam śrīmat-
12. Trailōkyamalla-dēva-pādābja-bhṛīṅga sāhasōttunga nāmā-
13. di-samasta-prasasti-sahitam śrīman manevergadde-daṇḍanā (yakam)
14. yakam Guṇḍamayyaṅgaḷ sakavarsha 983 neya Śārvari-samvatsa-
15. rada Bhādrapadaḍ Amāvāsyē Sōmavāradandu rājadhāni Kalyāṇa-
16. d irkke-vīḍinoḷ agrahāra Piriyyūra piriya-

17. reg âyûra pannâyada kuḷiya perjjumkaman alliya pervvâ-
18. rvvar Vasudêva-bhaṭṭar
19. yya Dêmayyana Tikkayyan intivargge dhârâ-pûrvvakam mâḍi ko-
20. ṭṭaru î dharmmaman ârorvvar pratipâlisidar Kurukshêtra Vâra-
21. nâsi Prayâge Arghya-tîrtthav intî puṇya-sthânaṅgaḷali sâ-
22. sira kavileyam Vêda-pâragarappa sâsirvargge koṭṭa puṇyaman eydu-
23. var î dharmmaman aḷidavar â tîrtha-snâna-dall â sâsira-kavile-
24. yuman â-sâsira Vêdapâragaruman aḷida pâtakar akku
25. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha-sa-
26. hasrâṇi vishṭhâyâm jâyatê krimiḥ sâmanyôyam dharmma-sêtu-
27. r nṛipâṇaṃ kâlê kâlê pâlanîyô bhavadbhiḥ sarvvân êtân bhâvinah pâ-
28. rtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ śrî śrî śrî

Note.

Obeisance to Śiva. Hancheya Mâdhavayya, a bee at the lotus feet of Śiva wrote this :—

Be it well. While the refuge of all the world, favourite of the earth, mahârâja-paramêśvara, paramabhaṭṭâraka, ornament of Satyâśraya family, a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky.

The illustrious maneverggaḍe-daṇḍanâyaka Guṇḍamayya, a servant at the lotus feet (of the king), entitled to five drums, the chief of mahâsâmantas, mahâprachandaṇḍanâyaka, a terror to enemies, a jewel, a Chânakya in the science of polity, a Karṇa in truth, an Ânjanêya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâlava people, capturer of the fort named Maṇḍeva, held in honour in the city of Dhârâ, a submarine fire to the ocean of Mumṃani kingdom, a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Śârvari of the Śakâ era 983, in the capital city of Kalyâṇa, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Piriyaṛ, to the eminent Brahmans Vâsudevabhaṭṭa, Dêmayya's Tikkayya, etc., for the proper maintenance of the chief tank of the village (The usual imprecation follows).

Note.

The date corresponds to Monday 28th August, A.D. 1060, Śaka 982, Śârvari and not Śaka 983 as stated in the grant. It is not easy to explain why the date was written as Śaka 983 when the year of the grant was Śaka 982, though such instances of pre-dating or post-dating by one year are common. The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I.

69.

On a stone standing on the site of a temple in ruins in the forest of Koḷûr close to Śitûr in the same Hobali (Āvinahalli).

Size 3' × 2'

Kannaḍa language and characters.

1. namas' tunga-śiraś-chumbi-chandra-châmara-châra-
2. vē | trailôkya-nagarârambha-mûlastambhâya Saṃ-

3. bhavê ! svasti śrīmatu Yādava-Nārāyaṇa
4. pratāpa-chakravartti Singhaṇa-dēvam rājyam
5. geyyuttiral ātana sarvvādhikāri Āriya Maliseṭṭi-
6. ya putram Māhēśvarāgraganyanum enisida Hom-
7. namana pratāpam ent endode urad-idi-
8. rānt-aribhūpara saṇṇane siḷid uttamāngamanā-
9. muridu poḍe-seṇḍāḍalu neṇḍapude ho-
10. ranemba madēbham || antātaṃ sukha-sankathā-
11. vinôdadind adhikāraṃ geyyuttum irddu Honnavura
12. Māhēśvaradēvara pūje angaranga-bhōgakk endu
13. āyūra keṇṇeya keḷage kachchhaviya-gaḷeyalu mattar e-
14. raḍumaṃ sarvanamasyamāgi biṭṭukottam idakk āyūra
15. mahājanar-oppa int idan alidam Vāraṇāsi-
16. yalli pārvvara konda pātakan akku sva-dattām
17. para-dattām vā yō harēta vasundharāṃ shashṭhi-varsha-
18. sahasrāpi viśṭhāyāṃ jāyate krimih Dāmō-
19. jana likhita maṅgaḷa ||

Translation.

Obeisance to Śiva. Be it well. While the illustrious Singhaṇadēva, with titles Yādavanārāyaṇa, pratāpachakravartti, was ruling over his kingdom :—

His sarvvādhikari Honnama, son of Āriya Maliseṭṭi, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahēśvara in the same village, with the approval of the mahājanas of the village (usual imprecations follow).

This is the writing of Dāmōja.

Note.

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhaṇa, the Sēvuṇa king of Dēvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragēri Basti in Gērsoppe to Gōvardhanagiri in the Hobali of Bhārangi.

Kannāḍa language and characters.

1. svasti śrīmatu Chennabhairādēvi-
2. ammanavaru Nagara-rājyavan ālu-
3. valli Viḷambi-saṃvatrarada Bhādrapada
4. ēu chaturdaśiyallu Gōvarddhanagi-
5. riya Hanumantēśvara-dēvara nandā-
6. dipti-dharmmakke Kaṇigalamakke-
7. ya mēlubhāge gaddeyanū ā vū-
8. ra sēnabōva-Timmarasayyanu tanna
9. strī-putra-jnāti-sāmanta-dāyādānu-
10. matadinda svaruchiyinda sarvamānya-
11. vāgi biṭṭa yintappudakke mahājanagaḷu
12. sākshi idake tapi naḍedavana bāya-
13. li
14.

Note.

This records the grant of a wet field above Kaṇigalamakke for keeping a constant lamp-light in the temple of Hanumantêśvara on the Gôvardhana hill by Timma-rasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahâjanas, during the reign of the illustrious Chennabhairâdêvi Amma of Nagara, on the 14th lunar day of the light half of Bhâdrapada in the year Viḷambi.

The date is not verifiable.

71.

On a stone lying by the side of a ruined maṇṭapa in the Kânûr forest on the road leading to Gôvardhanagiri in the Hobali of Bhârangi.

Kannada language and characters.

1. Pramâdi-saṃvatsarada Chaitra suddha 14
2. . . . vâra śrîmatu Jagadêva Singidêvara-
3. saru Duggaveggaḍeya maga Bamma-
4. ṇaheggaḍe svâmi kârîyakke bandu
5. Maḷaliya Singajjana kûḍe kâdi-
6. yaḷiyalu Duggaveggaḍege biṭṭa
7. bhûmi yondu sabba pari-
8. hâravâgi biṭṭaru idake aḷi-
9. dava narakake iḷiva
10. konda pâpa

Note.

This records the grant of a plot of land free of all taxes by the illustrious Jagadêva Singidêvarasar to Duggaveggaḍe in recognition of the services rendered by his son Bammaṇaheggaḍe who, espousing the cause of his master, fought with Singajja of Maḷali and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramâdi. The date is not verifiable.

72.

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kaḍeyanan-dihallî in the Hobali of Uḍugaṇi.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâ-
2. dhi śilagaṇa-saṃpannarum yajana-yâjana-pramukha-
3. shaṭ-karma-niratarum śrîman mahâ Honnavurada Dêvayyam
4. Châlukya Vikrama-kâlada 5 neya Pramôḍûta-saṃvatsarada Śrâvaṇa ba 10-
5. lu Mâhêśvarapadaman êridod âtana śiśyam Vâma-dêvayyam
6. nilisida samâdhiya kallu Mahêśvarâ maṅgaḷa

Note.

This is a memorial stone raised by a disciple named Vâmadêvayya to commemorate the death of his guru Dêvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites. He is said to have died on the 10th lunar day of the dark half of Śrāvaṇa of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramaera is however 1080 A D Raudri and not Pramôdûta.

73.

On a stone set up near the Bâlabîḍu temple close to Kaḍeyanandihallî in the same Hobali.

Size 5'—6" × 3'—9".

Sanskrit language and Kannaḍa characters.

1. svasti âsîd aśêsha-narapati-makuta-maṇi-mayûkha-manjarî-ranjita-pâda-pîṭhaḥ pratâpa-dava-dâhana-jvâlâva-
2. lî-samâlîdhânamra-pârthivas sakaladigvijayô-pârj-jita-vira-Lakshmî-samâlingita-viśâla-vaksha-sthalaḥ dânavâri-samsakta-
3. vibudha-madhukara-nikarô jaṇanidhir iva ratnâkarô Nârâyaṇa iva Lakshmî-nivâsaś śaśânka iva kaḷâdharah prabhâkara ivôgrapratâpa-
4. ś Chaturânana iva prajânâthaḥ Sênânîr ivâmôgha-śaktidharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôngaja ivânganâjana-manah-
5. kshôbhajanano'parâjita iva Artthapatiḥ Kalpa-pâdapa iva prârthitârthha-pradaḥ kîrtti-sudhâdhavalîta-Brahmânḍa-kuharaś Chêra Chô-
6. la Konkana Gûrjjara Mâlava Kaurava Pânchâla Gauḍa Kaḷiṅg Âṅga Vanga mahîpati-sampâditâkshayakôśaḥ kôśa-sali-
7. la-nimajjitâśêsha-vîra-mahîśaḥ Îśa-charaṇâravinda-madhukaraḥ kara-sam-varddhita-nikhila-bhuvanô vanâri-kêtur ivâmô-
8. gha-śarâsanakâryyaḥ kâryyâkâryya-vivêka-châturyya-vâchaspatir vâchas-pati-sadriśa-vividha-vibudha-bôdhô dhyâyamâ-
9. na-mânasânandakâraḥ śrîmaj Jayasimha-dêvaś Châlukyâbharaṇaḥ || tasyât-majaś śatru-viśasininâm vaidhavya-dîkshâ-gurur âhavô-
10. tkaḥ | samśâsti gâm Âhavanialladêvô nishkaṇṭakâm aprativîra-śabdaḥ | yasya pratâpa-dahanânaḥ-visphulingair nirmûlitâś śatru-mahîru-
11. haughâḥ | adyâpi rôḍhum avanau na hi tē kshamantē bhû-kaṇṭakôddhara-ṇa-yatna-parâyanasya | yaḥ Konkanaṇ khandi-
12. ta-mâna-darppân akârshîd akshata-satya-vâdaḥ | santyâjitânindita-râja-chihṇân bhûtân hutân alpa-vasûn chchhubhamyuh |
13. Dhârâpi yēnôddhata-vikramēṇa sandharshitâ pûrva-mahîpatinâm | a-dharshaṇîyâ Baligonka-mukhya-Prachanḍa-nâmâ-
14. nta-purassarēṇa | Lankâ-nâtha-samâna-Chôla-nripatim yas samyati prâvrit-tam nâgânâm daśabhiś śatair adhi-balais sannâhi-
15. bhis satvaraiḥ | êkô Râghavavaj jaghâna nisîtair bânair anâyâsatô bhû-dêv-augh ahitâya sannutipadam Châlû-
16. kya-Râmô bali || śrîmân Âhavamallô vidvâ-śauryyânvitô dharâm śâsti dharmârthha-mâna-hêtu-vyâpâraika-vrataś chi-
17. râyaikaḥ || tasmin narapatau mahim śâsati varṇasankarô vyutpanna-kâyas tēbhyô nyatra durlakshaḥ taskara-śabdaḥ
18. svarûpa-vâchakô vaiyyâkaraṇa-ivârthha-bâdhât samvrittaḥ upasarggaś cha dhâtu-prayôgâd anyatra du-
19. rddarśô vigrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-paripâlitâyâ dharâṅganâyâ mukha-ja Vana-vâsi-dê-
20. śô ramanîyas tat tilaka iva Mahâtaṭaka-grâmô râjatē || yatradvijâś sama-damâdi-guṇair upêtâś svâdhyâya-
21. yajna-japa-hôma-samâdhi-nishṭhâḥ adhyâpanâdhyayana-yâjana-dâna-mukhyai shshshat-karmabhir nija-grihêshu sadâ ramante ||
22. yatradya-paṇḍita-jaṇô vidushaḥ prithivyâm vâdê vijitya vijayam nijam âtanôti | vyâkhyâna-chintana-vichâraṇa-
23. vâda-śikshâ-vyâpâra-vargga-chaturah prithivî-pradîpaḥ || yatradyâdhyêtârô grasta-nirastâdy-uchchâraṇa-dôsha-varjjitam

24. svara-varṇṇa-pada-krama-samhitā yathā-lakṣhaṇam adhiyānāḥ nijōtkar-
sham apēksha- māṇs sahasraṃ viṃśatim cha-
25. tvārimśatam aśītim śatam viṃśatyuttaraṃcha-vārān sadasy adhiyate yatra
Kalpa-sūtra-śrāvīṇaś chhātrā svayaṃ parika-
26. lpitaishṭika pāśuka sōmika vēdikāḥ sva-parikalpit Āhavaniyādyagnayaḥ
svōtprēkshita-patnī-śālā-sandōha (ha) virddhā-
27. na chātvalā śāmitra mārjjaliyāgnidhriyadhishūyāstāra-pradēsās ttattat-
kratu-prayōgam sadābhyasyanty ēvamādi-gu-
28. nālankārāyāsēsha-grāma-mahājanāya pāda-pūjām datvā Śaka-nṛipātita
samvatsarēshu nava-śatēshv ēkōnāśītyadhikēshu
29. Vilambi-samvatsara Vaiśākha suddha tṛitīyāyām Āditya-vārē Kuḍuvarnniy
Āngīrasa gōtra Śrīdharōpādhyāya-sūnu
30. prabhu-Mahādēvayya anturvēdi Āvaṇa-grāma-samudbhūt Ātrēya-gōtra
Aḍudvivēdi sūnu Mārggha-nāyaka Ho-
31. lagere-grāma Vāśishṭha-gōtra Gōvarddhana Nāga-dēva-sūnu Gohalāyya
Kuṇṭana-keṛeyūr Aṭṭahara Pole-
32. yammana maga Kaliyanasetṭi Singanasetṭi Hittabeya Chittayyaṃ Nāka-
setṭiya Mālayyaṃ Mālakkana Basavase-
33. tṭi Arjjunayyana-Sōvayya Bāguḷiya Muddayyana Bēlayya Attalūra Sanga-
payyana Chi-
34. kkabāyisettī Kētisetṭiya magam Masanayya Aṅgaḍiya Sattiyānasetṭi
ityētan-nāmāṇaḥ sarva-śilā-śanku
35. Krishṇa-tatāka-kshētram ananyōpāyōgya tat-tatāka-jalam sarva-parihāraṃ
mahā-janād ādāya tad-anumatyā chandra-
36. tāram Aṇḍurēsvarāya muktavantah || ētad yē paripālayanti tēshām dāna-
samam phalam yē tvētan nāśayanti
37. bhrūṇa-batyā-samō dōshas tathā chāha dēvasvaṃ brāhmaṇa-svaṃcha lōbhē-
nōpahinasti yah | sa pāpātmā parē lō-
38. kē gridhrōchchhisṭēna jivati | vādibha-paūchā-nana-Bhaṭṭavishṇuh śāstrā-
mbu-dher pāramitas suvṛittah Āṇḍūra
39. Śambhōr pada-padma-bhringah tat-kshētra-lēkhā-vachanam vyadhata tad-
grāma-janmā tilakah kulasya dēva-dvijā-
40. gryārechhana-datta-chittah grāma-prayuktyā likhitam vyadhata sad-aksha-
ram Kāśyapa-Mādhavākhyah
41. mahā-grāma Lokkiguṇḍiya Nāgavarmmōjar aḷiya Rūvāri Nākiya likhitam
mangalam śrī

Translation.

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings ; on kings bending before whom flashed the tongue of flame of the forest fire that is his valour ; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points ; the water accompanying whose gifts was being touched by the bees that are the learned men ; who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmī like God Nārāyaṇa ; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shanmukha), who had for his abode a summit of a mountain like God Śiva ; who kindled a passionate disturbance in the minds of women-folk like Cupid ; who was lord of wealth like God Aparājita ; who was a bestower of the desired boons like the celestial Kalpa tree ; the lime of whose fame gave a white-wash to the whole of the

Universe ; who collected imperishable wealth from the kings of Chêra, Chôla, Konkana, Gûrjara, Mâlava, Kaurava, Pâncâlâ, Gauda, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword* ; who was a bee in the lotus feet of God Śiva ; who levied taxes for the protection of all the world (whose arms protected the world) ; the work of whose bow was never in vain like that of Arjuna who had in his flag Ānjanêya ; who was a Bṛihaspati in discriminating between what was or was not to be done ; who like Vâchaspati imparted knowledge to all learned men (celestials) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Āhavamalladêva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot.† He put down the haughtiness of the Konkanas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali-Gonka-Prachanda ever running in advance before him, was assailed even the city of Dhârâ which proved invincible to early kings. He being single like Râma, slew with ease, with his sharp arrows the Chôla king who was like Râvana and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Châlukya Râma.

The illustrious Āhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kâyastha people (Scribes) : the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs, vighraha (war and splitting of words) was never seen except in samâsa and the commentary on taddhitânta words.

The Banavâsi kingdom shone like the face of the woman-like country under his protection. The village called Mahâtaṭaka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study, sacrifice, meditation oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta, nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasûtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishtis, sacrifices with victims, or Sôma Sacrifices, making their own altars of Āhavanîya and other fires, pointing out in imagination the places of

* Not a happy Metaphor.

† The Metaphor is not well expressed.

the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna, the Chatvala*, the Sâmitra†, the mârjaliya‡, the Âgnîdhriya§, the Dhishnya** and âstâras††.

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed nine hundred and seventy nine years in the Śaka era, on Sunday the 3rd lunar day of the light half of Vaiśākha in the cyclic year Viḷambi, Prabhu Mahadevaiya, son of Śrîdharôpâdhyâya of Ângirasa-gôtra of the village Kuḍuvarṇi, Mârghanâyaka, son of Adudvivêdi of Âtrêya-gôtra of the village Antarvêdi Āvaṇa, Gôhalaiya, son of Gôvardhana Nâgadêva of Vasishṭha-gôtra of the village Holagere, Kaliyanasetṭi, son of Aṭṭahara Poleyamma of the village Kuṇṭana Kereyûr, Singanasetṭi, Chiṭṭayya of Hiṭṭabe, Mâlaiyya of Nâgasetṭi, Mâlakka of Basavasetṭi, Sôvayya of Arjunayya, Bêlayya of Muḍḍayya of the village Bâguḷi, Chikkabâyasetṭi of Sangapayya of the village Attalûr, Masanâyya, son of Kêti-setṭi, Sattiyanasetṭi of the village Angaḍi,—Persons bearing these names having purchased the field of Kṛishṇataṭâka with stones and wedges set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Aṇḍulêśvara to last as long as the moon, and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said: Whoever destroys the property of gods and of Brahmins with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhaṭṭa Viṣṇu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Śiva of Aṇḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmins, Kâśyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village. Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkiguṇḍi engraved this. Peace.

74.

On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Uḍugani.

1. svasti yama-niyama-svâdhyâya-
2. dhyâna-dhâraṇa-maunânushṭhâna-japa-
3. samâdhi-śîla-guṇa-sampannarappa śrî-
4. mad anâdiyagrahâra Hiriyûra sthâ-
5. nâdhipati śrîmanmahâ Bommeyanâyakanu
6. namaśśivâyavâgi
7. śrîmatu pratâpa-cha-
8. kravartti Singhaṇa-dêvavarsha 7 neya Dhâtu-samvatsara
9. Chiṭṭûrali biṭṭudu kachchaviya . .
10. |eya

Note.

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûr-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhâtu coinciding with the 7th year of the reign of Singhaṇadêva, Yâdava king.

* A pit for throwing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. § The place where the sacred fire is preserved. ** A jagati or platform. †† place surrounded by Darbha grass on all sides.

On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Uḍugaṇi.

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailôkya-
2. nagarārambha-mûlastambhāya Śambhavê sva-
3. stī śrīmatu Yādava-Nārāyaṇa bhujabala-
4. prauḍha-pratāpa-chakravartti śrī Rāmachandrarāya rā-
5. jyôdayada 11 neya Chitrabhānu-samvatsara Bhādrapada
6. Sômaṡaradalu śrī Tongāla Bankaṇa . . . Manneya
7. dēvara Paruvata-voḍeyar-aḷiya Haḍevaḷana kūḍe
8. kāḍi suralôka-prāptan āda śrī śrī śrī

Note.

This is a stone set up in memory of the death of Tongāla Bankaṇa in a fight with Haḍevaḷa, son-in-law of Paruvata-voḍeyar (son) of Manneyadēva on Monday in the month Bhādrapada of Chitrabhānu (1282 A. D.) in the 11th year of the reign of the illustrious king Rāmachandrarāya, Yādava king, possessed of titles Yādava Nārāyaṇa, and Bhujabalapratāpachakravarti. (1271-1309.)

On a stone lying in a jungle in low ground in the village Chikka Māgaḍi in the same Hobali.

Size 3'—6" × 2'—6".

Old Kannada language and characters.

1. svasti śrī Mārarka-arasar Banavase-mû-
2. vattiḷ-chehhāsīraman aḷe Bandanikkeya nālgavu-
3. ṇḍan Ādigāvunḍan tamm-aḷḍan iṛiye Eraganoḷ kūḍi
4. kāḍi ra
5. . . . sargālaya pokka

Note.

This is a stone set up in memory of the death of Ādigāvunḍa, nālgāvunḍa of Bandanikke, in a fight with Eraga, who was aiming a blow at his (Ādigāvunḍa's) lord, during the reign of the illustrious Mārarka-arasar over Banavase 32,000 province.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tānagunda.

1. Raktākshi-samvatsarada Śrāvāṇa śuddha 10 Gu
2. nāl-prabhu Bomma
3. ātana maga Mādarasanu tamma Sômaṇṇanu ā-
4. rige Masareyali gaudana makkaḷu Kāḷa Bomma
5. Sôma dāyāda-tanadiṇ kannavan ikkiyīṛiye
6. tamma makkaḷu heṇḍira kūḍi huyyalan ebbisi
7. kondu tānuṁ śivapādadoḷ aikyan ādam

Note.

This is a viragal stone set up to commemorate the death of Nālprabhu Bomma (?) while he with his son Mādarasa, his younger brother Sōmaṇṇa, caught hold of, in the village Masare, Kāla Bomma and Sōma, sons of the gauḍa of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

78.

SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gummanahālu in the Hobali of Ānevaṭṭi.

Kannada language and characters.

(Stone is broken.)

1. śrī prithvi-vallabha-mahārājādhirāja-paramēśvara-paramabhaṭṭāra-
2. kyābharāṇa śrīmad Bhûlōka-malla-dēvara vijaya rā-
3. pravarddhamānam āchandrārka-tāram saluttuṃ Kalyāṇada
4. sukha-sankathā-vinōdadim rājyam geyuttuṃ ire
- 5.. . . . da tīrada karaśāṇe yenalu tān ā silateyim eseṇa
6. tipa ātan-anvayāgama-praśasti yentendaḍe svasti samadhi-
7. lēśvara Banavāsi-puravarādhiśvara Jayanti-Madhukēśvara
8. dēva-pratyakshākshi-sambhava chaturāśīti
9. suvarṇa-garūḍa-dhavja jagad-viditāśṭādaśa
10. dra śikhari-śikhara-saṃsthāpita sphaṭika
11. śrī Mayūravarmma mahā-mahīpālaka
12. virājamāna mānōnnataruṃ virājitarappa

Note.

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlōkamalla of the Chālukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayūravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukēśvara, born of the eye of , having golden eagle (garūḍa) as his flag, etc. No date is given.

79.

On a stone set up by the side of the temple of Paramēśvara, of Emanūr on the boundary of Hirechauti village in the Hobali of Ānevaṭṭi.

Size 5'—6" × 4'—0".

Kannada language and characters.

1. namas tunga-śirāś-chumbi-chandra-chāmara-chāravê || trailōkya-nagarā-rambha-mūlastambhāya Sambhavê śrī Giriśam ravīn-
2. du-salilātmavit-śikhi-bhū-marut-samudyōga-nutāśṭa-mūrtti bhuvana-sthiti-kāraṇaṃ Īśvara
3. Jaya-sīnga-nṛipange tāṃ Masaṇi-seṭṭige mānya-dayā-parange hṛid-rāgade nēsaṇu-nēlanu vuḷḷinam iḡe
4. manōrathangaḷa || mangalamam māḍuge Jayasīnga-nṛipange negardd Emma-yanūrā dēvam guṇanidhi Kāmagā-

5. vudaṅg intī nelanu yina-vuḷḷannevaram || svasti samasta-bhuvanâśraya śrī
prithvī-vallabham Kaḷachuryya-kuḷa-mahā-bhūṣha-
6. ṇa bhujabala-chakravartti mahārājādhirājan enisi | para-bhūpālakaram
palañchaledu dōrvvikrāntadim tyāgadim
7. nerad artthi-prakarakke mādi mudamam kārūnyadim kādu tatsaraṇāyātar-
an ātma-satya-guṇadim maryyādeyim-
8. dāḷvan ādaradim Kuntaḷa-chakravartti Vijayādityam mahi-chakramam ||
tat-pāda-padmōpajīvi || negaḷe jayam pogale ja [gam]-
9. mige tann-aḷavaliya Bommayyam pālisuvam pālisuvam negarddi Banavase-
nādam digibham-barav aiyde kirtti-lateyūm śrīyūm
10. nata-nṛipālaru bēḍe paññchaled-artthaman artthigittu sāmadi
Ādirāja-mahimam prati-pālisuvam niranta-
11. Banavase-nādaṅ ādame Kadamba santati Sōvidēvan atyanupama-
vikramam negaḷe tanna samunnata-kirtti dhātriyolu ||
12. Banavase-dēśadoḷu negardda Nāgara-khaṇḍadoḷ saram ādud ā jana-padadoḷu
virājisuva keyvoladim vanadim taṭakadim
13. [va]naruha-shaṇḍadim baḷasi nāḍe manaṅgolip Emmanūr ilā-jana-janitā-
nurāga-vibhavōdayam akshata-saukhyā-sampada
14. para-hita-charitam satyābharanam Dhanada-Chārudatta-samānam nira-
vadyan ēmbaṇṇipare Māṇika Kēti-setṭiya
15. jagadoḷu || jaḷa-nidhiyolu hima-dhāmam kuḷa-giriyolu simha vogeavol
ogedam nirmala-kirtti Kēti-
16. [se] tṭige lalitākṛiti Yemmanūra Kāma-gaṇḍam | dharmmada kaṇi satyada
nidhi permmeya nele bhōgadāgaram vijaya
17. varmmam Kāma-gāṇḍam nirmalaṭara-kirtti vikramāḷan-
kāram | saraṇārtthi-braja-rakṣaṇakke vinayakk ārppinge kūrppinge . .
18. dēva-dvija-rāja-pūjeg asakrin-nōṭakke kūṭakke durdhara-vīraugha-jayakke
pōlipode
19. tadanantaram ā mahāpurusham Kāma-gāṇḍam śrī Rāmēśvara-
dēvālayada jīrṇnōdhāraḱkam nitya-pūjegam nitya-nivēdyakḱam
20. śrīmach Chāḷukya-chakravartti Jagadēkamalla-dēva-varshada sāsiradeppa-
ttaneyā Prabhava-saṃvatsarada Paushya-māsad Amāvāse u-
21. ttarāyana-sankramaṇa-vyatipāta-Sōmavāradandu Balakeṇya modalēriya
keḷage sāyira-marada
22. aḍakeya-tōṭa sahita nelanam dhārā-pūrvakadin ittan udārateyīm
.
.
. māṅgaḷa mahā śrī śrī śrī

Translation.

Obeisance to Śambhu. May Śiva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Maṇiśeṭṭi of generous heart as long as the sun and the earth last. May the god of Emmanūr confer blessings on king Jayasinga and the virtuous Kāmagavuṇḍa as long as the earth lasts.—

Be it well. The refuge of the universe, prithvīvallabha, a precious gem of the Kaḷachurya family, a sovereign of strong arms, entitled to the title mahā-rājādhirāja, a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayāditya, king of Kuntala ruled the earth.

A dependent at his lotus feet : Bommaya was ruling over Banavāsi-nāḍu with success, and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sōvidēva of Kadamba

family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour, was ruling with fame spread over the whole universe :—

In the country of Banavase, the most prosperous part was Nâgarakhaṇḍa. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmanûr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Mânika Kêtiseṭṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kâmagavunḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment, was Kâmagavunḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kâmagavunḍa with a view to make provision for the repairs of the temple of Râmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatîpâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Châlukyachakravarti Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

Note.

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêkamalla.

80.

On a viragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechauti.

Size 3'—6'' × 2'—9''.

Kannaḍa language and characters.

1. ôṃ namah Śivâya svasti śrîmatu Kaḷachuryya-
2. bhujabaḷa-chakravartti Râya-murâri Sô-
3. vidêva-varshada 18 neya Dundubhi saṃvatsara-
4. Āśvîja bahuḷa 13 Ādivâradandu
5. Ennegêriya Haruva Bammî-
6. seṭṭiya magaṃ Sôvisetṭiy âvûra
7. tuṟu-huyiloḷu kâdi palaram kondu
8. sattu sura-gaṇikeyarol kûḍidaṃ âta-
9. na tammaṃ kalla nilisidaṃ mangala mahâ śrî

Note.

This records the death of Sôvisetṭi, son of Haruva Bammisetṭi of the village Ennegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Āśvîja of the year Dundubhi, 18th year of the reign of Kaḷachurya king Râya Mûrâri Sôvidêva. The viragal stone is stated to have been set up by the younger brother of the dead hero.

On a 2nd viragal set up near the same temple in the boundary of the same village Hirechavuti.

Kannaḍa language and characters.

1. ôm namah śivâbhyâm sânuharâbhyâm namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Sambhavê ! śrîmat Kaḷachuryya - - nija-bhuja-baḷa-Tribhuvana-malla-
3. dēva-varshada 11 neya Vyaya-saṁvatsarada Chaitra-ba Ādivāradandu Giṇṇalaguṇḍiya
4. kōṭeyam Gutti maṇḍalika Bammarasanum Virarasanum mutti kâdidalli Hoysana-maṇḍa-
5. ḷika balpinge hōgadiral upāyadiṁ horavaṇṭisida samayadoḷu Sambhavê namah
6. parahita-charitam chalita-parōpakârârtham Īśvarapādâmburuhaika-bhṛiṅgan ena-
7. lâr ddorey-âdark Kêtamalla-seṭṭiya guṇadoḷ champaka ! karighaṭeyam turanga-chayamam
8. narasadbhata-kōṭi-yûthamaṁ Surapati Havyavâhana Kubêra Naravâhana-vendu vairi-sangara-ne-
9. vadinde dēva-chayamaṁ kared ivanenalke baṇṇi-
10. sal pariṇate-virddan âvan avani-taḷadoḷ kali Kêtamalla-seṭṭiyâ

Note.

After the usual stanza praising Sambhu, the inscription records that Bammarasa, maṇḍalika of Gutti along with Virarasa laid siege to the fort of Giṇṇalaguṇḍi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaḷachurya king Tribhuvana-malladēva and that the Hoysanamaṇḍalika (the Hoysala governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kêtamallaseṭṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

A copper plate grant of Basavalingappa, gaḍa of Nandinâthapura dated śaka 1690 in the possession of Sômaṇṇa of the same village Hirechauṭi in the same Hobal; of Ānevatti.

Two Plates : Kannaḍa language and characters.

1 Plate (Front side)

1. nîr-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailokya-nagarârambha
3. mûlastambhâya Sambavê svasti śrî jayâ-
4. bhyudaya nṛipa-Śâlivâhana-śakavaru-
5. sha 1690 neya pravartamâna-Sarava-
6. dhârinâma-sam || rada || Mâga śu 7 ya-
7. lu śrîmatturu-Nandinâthapurada
8. gaḍaru Basavalingappanavaru Chau-
9. ṭi-grâmadalu yiha hosa-vakkalu
10. Sômappanavarâ adhidêvateyâda
11. Parasivamûrtti-saddharma-svarûpa-
12. nâda śrî-Koṭṭûra-Basavêśvarana ga-
13. dige dipârâdhane bagye barsi koṭṭa

14. bhûdâna-paṭṭe krama-ventendare nam-
15. ma gauḍummaḷi-svâsti-bhûmiyallu
16. gandaragâni gade l dara vaḷage yi-
17. mmânada gade yidakke saluva maneda-
18. ḷa hittilu tippeguṇḍe hakkalu saha-
19. vâgi silâ-sthâpana-mâḍisi-koṭṭu yidhêve
20. yi-bhûmiyalu yidantha nidhi-nikshê,
21. pa yēnuṇṭâddannu anubhavisikoṇḍu
22. bâhadendu namma putra-mitra-jnâti
23. bândhavaru yivâdi-guru-sahô-dara-
24. ru muntâdavara anumatiyim-
25. da barasikoṭa bhûdâna-paṭe nimage
26. jala-sthâpane mâḍisi idêve nimma san-
27. tâna-pâraparyeyâgi âchandrâ-
28. rkka-sthâyigaḷâgi anubhavi-
29. sikoṇḍu bahaden-
30. du barsi

(Behind this plate there is a separate inscription)

(2nd plate front)

31. koṭa bhûdâna-paṭe yidakke yi-va-
32. ruśadârabhyâ adara-aḷavilu gu ||2||
33. Virôdhi saṃ rakke 1½ yi pramâṇada-
34. lu cheḍa aḷatili aruvarushadoḍa
35. antu aḷate tumbida maicheru l ra
36. vige ga || mûru honna tettukoṇḍu
37. baruvudu yendu barasikoṭa bhû-
38. dâna paṭe l ślôka || sva-dattâd dvi-
39. guṇaṃ puṇyam para-dattâ-nupâla-
40. naṃ para-dattâpahârêṇa sva-
41. dattam nisphalaṃ bhavêttu yidakke sâkshi
42. Tôri Kenchaṇṇana sâkshi
43. Meṇasinahâḷa Singayana sâkshi
44. Bairanahaḷli Giryappana sâkshi
45. Kaṃmâra Viraṇṇana sâkshi
46. yint ivara sanmatadinda baradâ-
47. ta Śânabôgara muttallika Na-
48. rasappana svadastûra baraha
49. Basavalingaya-dêvara sva-hastadi-
50. ndâ barakoṭṭa bhûdâna vopita.

Note.

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Koṭṭûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa, gauḍa of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. râ | Koṭṭura-Basavêsvara-dêvarige-
2. dîpârâdhanage koṭṭudu yi-dêvara
3. putra-santânarâda chi Sômapanava-
4. rige kaiyallu Sarvadhâri-nâma
5. sam || rada Mâga ba 13 Guruvâra-
6. dallu râ | nâḍigaru Kâlapanava-
7. ru râ dêśâyi-Bhisṭapanava-
8. ru purada gaudaru Basavalin-
9. gaiyyanavaru nâvu namma um-
10. baḷi bhûmivolage gandakoni
11. hola hakkallu manige saha nâvu
12. yallavaru kuśaladimda stirasthâ-
13. mâḍi kalla naḍisi koṭṭidhêve mê-
14. lâgi yi bhûmige jôḍi ga || 2 ||
15. pramâṇadallu urantatakke aḷa-
16. vi 6 pramâṇadallu mâḍidallu yi ho-
17. lakke aḷavi tumba tanaka ga || 2 ||o
18. pramâṇadallu munde paṭṭe-paḷigi yê-
19. nu yillavendu barakoṭṭadu ballagi-
20. munde aḷavi tumbida hiḍe munde
21. jôḍi ga || 2 || paṭṭe ga || 2 ||o aṃ-
22. ttu ga 1 ||

II (back.)

23. aksharadallu mûru-honnanu yi-
24. pramâṇadallu munde yâvudu-
25. yêṇayillavendu yi-pramâṇa
26. munde tettukoṇḍu sukhadalli bada-
27. ka-mâḍikoṇḍu yihodendu
28. barakoṭṭa kkalla kagadavu yidake
29. sâkshi Tori Kenchaṇṇana sâkshi Chittana
30. haḷagi-Giriyaṇṇana sâ-
31. kshi | Meṇasinahâḷa-Niṅga-
32. ṇaṇa sâkshi | kammara-Viraṇṇa-
33. na sâkshi | initivara samma-
34. tadinda baradâta Sônakalla
35. Varasivayana suhasta-bara-
36. hau Basavalingadêvaru va-
37. pitta.

Note.

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nâḍiga Kâlappa, Dêśâyi Bish-tappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Mâgha in the same year Sarvadhâri.

On a stone lying in the backyard of Iśvara temple in the same village Hirechauṭi.

Size 3'—6" × 1'—6".

Kannaḍa language and characters.

1. Kara-samvatsara Jyeshṭha-ba-
2. hu 1 Ādivāradaḷu Kan-
3. daḷiya Honnagaḍan Āraḍi
4. Dēsigāvunḍana-āḷu yu-
5. ddhadalu Śivalōkake sanda
6. vira bāndhava.

Note.

This records the death in battle of a warrior (name not given) who was a servant of Honnagaḍan Āraḍi Dēsigāvunḍan of Kandaḷi on Sunday 1st lunar day of the dark half of Jyeshṭha in the year Khara.

On a stone near the house of Madārsābi in a garden belonging to the same village Hirechauṭi.

Size 3'—6" × 1'—3".

Kannaḍa language and characters.

1. śrī Sivāya nama 1 namasa-tun-
2. ga-śira-chumbi-Chandra-chāmara-
3. chārave trayi-lōkya-nagarā-rambhā-
4. mula-stambāya Svayambhuvē śu-
5. bham astu svasti śrī jayābhyudaya-Salivā-
6. hana-śakha-varusha 1646 ne Krōdhi
7. Śrāvaṇa-baḥuḷa-Panchami-Sōma- . .
8. dandu Guttaḷada Māṇika-Kāḷaga-
9. udarā Lingapagaḍaru samarpi-
10. sida umbaḷi oḷḷ6 holanu Ma-
11. dapagaḍaru ūḷigada nama
12. Kanchapage daya-
13. pālisidru

Note.

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapagaḍaru, (son) of Māṇika Kāḷagaḍa of Guttaḷa on Monday 5th lunar day of the dark half of Śrāvaṇa in the cyclic year Krōdhi, 1646 of Śālivāhana era. The 5th lunar day of the dark half of Śrāvaṇa in the year Krōdhi, Śaka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

On a stone lying under a tamarind tree in the backyard of Sōmaṇṇa's house in the same village Hirechauṭi.

Size 3'—0 × 2'—6".

Kannaḍa language and characters.

1. namō Vitarāgāya 1 śrīmat-paramagaṃbhīra-syādvādā-mōgha-lān-
2. chhanam jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam 1 sāgara-vāri-vēshṭita-samasta-

3. dharāramaṇi-ghana-stanābhōga-vidembinam vidita-vistṛita sāratarāgrah-
āradim
4. Nāgarakhaṇḍa-patra-parivēshṭanadim jana-nētra-putrikā-rāgaman ittu
māṇḍude manas-su-
5. khadaṃ Banavāsi-maṇḍalaṃ | Nāgarakhaṇḍaṃ Banavāseg āgirkkuṃ bhū-
shaṇaṃ-bolu
6. . . . gire-bāgi meṛegum nāgalatā-pūgavanadin eseva tave soṃ
7. . . . Nāgarakhaṇḍa sāgaramāge tōrppu
8. . . . sukhak imbāgi ge meṛevuḍi nanujanā . .
Sēṇiseṭṭi
9. . . . basadiya māḍisidaru . int aṇṇataṃmaṃdiribbaru Śāntijinēśvara-
10. basadiyaṃ māḍisi santōshadim santasadim paḍedard dharā-
chandra
11. guṇa-vārdhiya paḍedu bāluttire pala-kālaṃ
purusha-nidhi Nāga-
12. seṭṭi tannaya pempim deṣevallarasīya-kkanumata matam
13. paḍedu sukhadim bālṽvudu svasti śrīman mahā-maṇḍalēśvara arirāya-
14. vibhāḍa Agali bhāshege tappuva-rāyaragaṇḍa chatussamu-
15. drādhīpati śrī-Vīrabukkarāya-mahārāyaru rājyam-geyyuttumi . . Vi-
16. rōdhi-samvatsara-Kārtika-śuddha tadige vara dēvara ni-
17. . . . Chandraguḍḍigaḷumappa Śāntinā-
18. tha-dēvara aṃṛitapaḍi nandādīpa . . .
19. keṛeya keḷage gadde kha 4
20. yī dharmmamam pratipālisu . . .
21. Vāraṇāsi Kurukshētra
22. kavileya
23. pātakan akku śrī Śāntinātha.

Note.

Many of the letters in this inscription are effaced. This records the construction of a basadi to Śānti Jineśvara, one of the 24 Tirthankaras by Nāgaseṭṭi and Sēṇiseṭṭi of prosperous Banavāsi and of a grant of wet field of the sowing capacity of 4 khaṇḍugas for keeping a light before and offering food to Śāntinātha on the 3rd lunar day of the bright half of Kārtika in the cyclic year Virōdhi during the reign of Bukkarāya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

87.

On a stone set up near the temple of Dyāmaṁve on the site of a ruined village close to the same village Hirechauti.

Size 4' × 2'—9".

Kannāḍa language and characters.

1. namas tunga -śiraś -chumbi- chandra-chāmara- chāravē | trailōkya-
2. nagarārambhā-mūla-stambhāya śvayambhuvē svasti śrī
3. Sālivāhana śaka varuṣa 1638 neya Durmukhi-saṃ-
4. vatsara Āsvīja su 1 llu śrīmatu Dēsāyi Guttaḷa-
5. da Hanumanta-gauḍaru sukhadinda rājyava-
6. n āḷuttiralu 1626 neya Tāraṇa saṃ | Chaitra ba
7. 5 lu barasida nirūpa Huralipatṭanaḍa sime-va-
8. ḷagaṇa Hiriyachavuṭiya Chennabasavagaḍara maga
9. Vīrapagaḍarige kuduredāṇi teṛuva bhūmivaḷage pālisi koṇḍaddu ga 3
10. varaha yidakke sthāḷa . . . mēlaṇa hola . || 2 ||

Note.

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of horses. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dêśâyi Hanumantagaṇḍa of Guttaḷa to Virapagaṇḍa, son of Chennabasavagaṇḍa of Hiriya Chauti in the district of Huruḷi-paṭṭana. The stone inscription is said to be a copy of the nirūpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Tārana, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśvīyujā of the cyclic year Durmukhi, Śaka 1638 (September 5, A.D. 1716) when Dêśâyi Hanumantagaṇḍa is stated to have been ruling the land.

88.

On a māstikal stone set up in front of Hanumân temple in the village Chikka Chauti in the same Hobli (Ānavaṭṭi).

Size 6'—0'×1'—3".

Kannaḍa language and characters.

1. svasti śrīman-mahā-maṇḍalê-
2. svara rājādhirāja rājaparamê-
3. svara Harihararāyana rājyôdaya-
4. da śaka 1321 neya Kshaya-samva-
5. tsarada Vaisāka su 8 Sô śrīmatu
6. śrī vaḍḍavyavahāri Bammiseṭṭiya ma-
7. ga Pôchidêvanu Kêtamalla
8. Kuntaladêśada Gavuḍinâḍa Tavuṭi-
9. ya mêle bandu heṇḍir-uḍe-
10. . . . vâga kâdi sattode âtana sati Vijaya
11. . . . mahâsati-yâḍaḷu
12. śrīmatu Bammagaṇḍana maga
13. Mâda gavuḍa mâḍisida
14. madavaḷige-kalu neḍisidu mangala
15. mahâ śrī śrī

Note.

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pôchidêva, son of Vaḍḍa Vyavahāri (chief merchant) Bammiseṭṭi in consequence of the death of Pôchidêva in a fight caused by the advance of Kêtamalla into the village Tauti, in Gaḍinâḍ in Kuntaladêśa, molesting the women of the place. This stone called madavaḷige-kalu was set up by Mâdagaṇḍa, son of Bammagaṇḍa on Monday 8th lunar day of the bright of Vaiśākha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A.D. 1399, coincides with Pramāthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaiśākha in Śaka year 1321 fell on Monday 14th April 1399 A. D.

89.

On a stone set up in the field of the village patel at a distance of one mile from the same village Chikka Chauti.

Size 2'—6"×1'—3".

Kannaḍa language and characters.

1. Virôdhikṛitu saṃ Vaiśâ-
2. ka ba l śrīmatu Chika Chau-

3. ti Gaṇḍa Basappage Dēśāyi
4. Guttaḷa Lachapagaṇḍaru barasi ka-
5. ḷuḥisida viniyārtha adāgi Cha-
6. vuṭi komballi gadaḷavāgidāga
7. ninu namma makkaḷa mariyāgi kâ-
8. du kaṭikoṇḍidda kâraṇa ninna
9. mēlaṇa dayadinda Chikkachavuṭili
10. sattige-mānyâ ayidu varahâ-
11. na holana pâlisi koṭṭevāgi
12. ninu ninna makkaḷa makkaḷa pāraṇ-
13. pariya anubhavisikoṇḍu baru-
14. vudu śrī śrī.

Note.

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachauṭi to Gaṇḍa Basappa of the same village as *sattigemānya* by Dēśāyi Guttaḷa Lachapagaṇḍa in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauṭi by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśākha of the year Virôdhikṛit. The date is not verifiable.

90.

On a stone set up in a lane in the village Enṇekoppa in the same Hobali of Ānevauṭi.

Size 2'—9' × 1'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś -chumbi- chandra-chāma-
2. ra-chāravê trailōkya-nagarāraṇbha-mû-
3. la-stambhāya Śambhavê svasti śrī jayābhyu-
4. daya nrupa-Śālivāhana-śakha va-
5. ruśa 1628 neya Pārththi-
6. va-samvatsarada Jyêshṭha śu llu
7. śrīmatu Dēśāyi Guttaḷada
8. Hanumantagaṇḍaru sukhadinda
9. rājyavan âḷuttiralu Tāraṇa-samvatsara-
10. da Puśya ba 9 llu nirûpa Huruḷi-po-
11. ṭṇada sime-voḷagaṇa Kopada Mari Basapagaṇḍa-
12. rige kudure-dāṇi-bage teruva bhāmi voḷa-
13. ge pâlisi-koṇḍadu ga 3 vara-
14. ha yidakke sthala kallu-maṭṭe-hola bija-
15. vari kha || 2.

Note.

This is a similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagaṇḍa and the date of the inscription is the bright half of Jyêshṭha in the cyclic year Pārthiva, Śaka 1628 and that the date of the nirûpa is 9th lunar day of the dark half of Pushya in the cyclic year Tāraṇa. Pārthiva is however equivalent to Śaka 1627 (A.D. 1705).

91.

On a stone standing in the backyard of the house of Mallikārjunagaṇḍa of the village Enṇekoppa in the same Hobali of Ānevatti.

Kannaḍa language and characters.

1. svasti śrī Sukla-samvatsarada
2. Mārgasira suddha 13 lu sāmāntā-
3. dhipatī Bammeyanāyakaru parise-
4. ya mēle bandāga Dēvayana maga
5. Haragāvuṇḍa palaran iṇḍu
6. surasatiya
7. kuyidaru
8. yanu

Note.

This is a viragal set up to commemorate the death of Haragāvuṇḍa, son of Dēvaya, after slaying many in a fight with Bammaya Nāyaka and his followers, when they made an attack on a religious congregation. (*parise*).

92.

On another stone in the same place.

Size 1'—6" × 1'—2".

Kannaḍa language and characters.

1. svasti śrī Siddhēśvara-devara keyge anyā-
2. yavaṃ chintisidange Gangeyalu
3. sāvira-kavileyumaṃ Brâ-
4. mhaṇarumaṃ konda pañcha-mahâ-
5. -pâpada lôkakke
6. hôharu

Note.

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhēśvara and cursing those who misappropriate it.

93.

On a stone under a tamarind tree in the village Kammanahalli, in the same Hobali.

Size 5'—0" × 2'—6".

Kannaḍa language and characters.

1. śrīmat paramagambhira-syādvādāmôgha-lānchhanam jīyāt trailôkya-nāthasya śāśanam Ji-
2. śrīmatī Mûla-sangha sanghōdbhave
śubhê-Deśigaṇē.
3. syādvādâri-nagâśani kaivalya-janmāvanih
4. bhayachandra-karuṇâ Kaliyugê
5. Bullapa śôbhatê
6. Jinapada-sēveyol uchita-dānadoḷu yintu sukha.

7. Jinêśvara-nâma manadoḷ Bullapam
8. Prabhava-samvatsara dēvāla
9. mādīsi . . (ā) hāradānakkam.

Note.

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple.

94.

On a 1st vīragal set up in front of Śiva temple in the same village Kammanahalli.

Size 3'—0" × 1'—6".

Kannāḍa language and characters.

1. svasti śrīmatu Viraballāla-dēva-
2. varshada Krôdhana-samvatsarada Chai-
3. tra su 10 Brihavâradandu śrī-
4. matu . . . Bêḍara gauḍa
5. Bīramagaḍi mahâ-satiyâ-
6. daḷu mangāḷa śrī śrī.

Note.

This is a stone set up to commemorate the sati performance of Bīramagaḍi, wife of gauḍa (name effaced) of the tribe of Bêḍas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vira Ballāla.

95.

On a 2nd vīragal in the same place.

Size 3'—0" × 1'—6".

Kannāḍa language and characters.

1. svasti Śukla-samvatsaradandu . . Sēna-kuḷa-tiḷaka
2. nālprabhu Yêchagavunḍa
3. kaḷḷaru kombāga kaḷḷaran iḷidu
4. svargake sanda âtana madavaḷige

Note.

This also records the sati performance by the wife of Yêchagavunḍa, an ornament of Sēna family and chief of some nâḍ, on his death in a deadly fight with robbers.

96.

On a fragment of stone lying in the Kuṇikeppara forest in the same Hobali of Ānavatṭi.

Size 2'—9" × 1'—6".

Kannāḍa language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâ-maṇḍa-
2. lēśvara Banavâse-puravarâdhīśvara
3. Madhukêśvara-dēva-pādârâdhaka śrīmatu

4. Rêchadêva âlu
5. halabara kondu turuvam magulchi . . . mârvala-
6. vam talṭigidu meredu suralôka-prâptanâda âtana
7. makkaḷu Dommayya Kallayyamgaḷu kalla nilisidaru mangala
8. mahâ śrî śrî.

Note.

This is a memorial stone set up by Dommaya and Kallayya, two sons of to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

97.

On a fragment of stone lying in a tank close to Ānjanêya temple in the village Hanche in the same Hobli of Ānevaṭṭi.

Size 2'—6" × 1'—3".

Kannada language and characters.

1. svasti śrî prithvivallabha mahâ-râjâdhirâja-paramêśvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuḷa-tiḷaka Châlukyâbhara-
3. ṇa śrîmat Tribhuvanamalla-dêvara vijaya-râjyam u-
4. ttarôttarâbhivridhhi-pravarddha-mânam â chandrâ
5. baram saluttumire geṛeya śrîmatu
6. Perggaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu . . . Râmiseṭṭi bandu kâdi
8. palaram kondu suralôkake sandam jîtêna
9. labhyatê surânganâ
10. kâyê kâ chintâ maraṇê raṇê.

Note.

This is a memorial stone set up to commemorate the death of Râmiseṭṭi in a war with the illustrious Perggaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

98.

On a stone behind Ānjanêya temple in the same village Hanche.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. svasti śrî Satyâśraya-kuḷatiḷaka
2. Tribhuvanamalladêvara
3. târambaram sa
4. ya magam Bettige Sivayyam vyavahârake hôha-
5. lli Kaḍahada dâriyalu kaḷḷaru bandu
6. tâge talṭigidu suralôka-prâptanâda.

Note.

This is a viragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.

On the first stone set up in front of the same temple.

Size 4'—0" × 1'—8".

Kannada language and characters.

1. svasti śrīmatu Kaḷachuriya-bhujabala-
2. chakravartti Tribhuvanamalla Bijjaḷadēva-varisha-
3. da 11 neya Vyaya-samvatsarada Āshāḍha suddha
4. chaturdaśi Maṅgaḷavāradāndu Hancheya
5. Bammiseṭṭiya magam Madiga Haryammarasaru
6. muttiralu kaḷḷanāyakaru bandu tāḡidāndu nūki
7. svāmi vesadi alagam kitt āḷdana kādu kon-
8. du taḷṭiridu suralōka-prāptan-āda.

Note.

This is a memorial stone commemorating the death of Madiga son of Bammiseṭṭi of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshāḍha in the cyclic year Vyaya in the 11th year of the reign of Kaḷachurya king Tribhuvanamalla Bijjaḷadēva.

100.

On a 2nd stone at the same place.

1. paḍeyode Boppam tanna kudure nelavūri
2. Bandaneya yodeya sūreḡoṇḍa
3. puyyala kēḷdu kali nillade paridu tāḡida Hancheyarjunan āḡaḷu
4. maled-ari malla-yuddhadalu Bāḡuliḡigara Gauḍa-
5. maya taḷudiridu bidḍa Mallayam nalinalidu-
6. yid achharasiyar āḡaḷu 11 svasti śrīma-
7. ch Chāḷukya Vikrama varuśada 5 neya Prajāpati-sam-
8. vatsarada Puśya bahuḷa dasami Guruvā-
9. radāndu suralōkakke sārīdam.

Note.

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bāḡuliḡara Gauḍamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajāpati in the 5th year of Chāḷukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Chāḷukya Vikrama era (1091 A. D.) corresponds to Prajāpati.

101.

On a stone set up in grant of Durgā temple near the village Hire Māḡaḍi.

Size 4'—3" × 2'—3"

Kannada language and characters.

1. svasti śrīmach Chāḷukya-Vikrama-varisha
2. samvatsara Mārggaśira vāradalu
3. Mēlāla

4. ya Bêdanâyakaru guḍḍaman êri hôhâga
5. Andige Mâdayan iṛiye sattū sura-lôka
6. śrīmatu Giri . . .
7. Nāchiyaṇa . . . nilisīda mangala ma-
8. hā śrī śrī.

Note.

This records the death of Andige Mâdaya in fighting with the Bêḍas while they were ascending a hill. Giri Nāchiyaṇa is stated to have set up the vīragal in memory of his valour. The inscription is dated in Chālukya Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavallī in the same Ānevatt Hobli.

Size 2'—3"×1—0''.

Kannaḍa Language and characters.

1. ūra mahājanaru
2. Śôbhakṛitu samva-
3. charada Māga śu 5 lu
4. śrī Āślāyana-sū-
5. trada Kāśyapa-gô-
6. trada Mariyapabha-
7. tṭarige umbali ko-
8. tṭadu yidake tapidavaru
9. tāyige tapidavaru śrī

Note.

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Āśvalāyana sūtra and Kāśyapagôtra on 5th lunar day of the bright half of the year Śôbhakṛit by the mahājanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavallī in the same Hobli.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrī prithivī-vallal ha mahārājādhirajā-pa
2. ramêśvara parama-bhaṭṭāraka Satyâśraya-kuḷatilaka Chālukyâbharāṇa
śrīma-
3. t Tribhuvanamalladēvara vijaya-rājyam uttarôttarâbhivṛiddhi-pravarddha-
māna-
4. m âchandrârkkatârambaram saluttumire svasti yama-niyama-svâdhyâya
dhayâ-
5. na-dhâraṇa-maunâ-nushṭhâna-japa-samâdhi-śīla-guṇa-sampannarū | chaturv-
vêda
6. ta sakala-śâstra-praviṇa . . . yajña-dikshitarum satya-śau-
7. chāchāra-chāritra-nīlayarum (bha) ya-lôbha-durlabharum |
chatus-samaya-samu-
8. ddharanarum prabhu-mantrôtsâha-śaktitraya . . . bhitarum âśritajana
. . .

9. . . . bhivānchhita-phala-pradarum | śaraṇāgata-vajrapanjararum śrīma-
d anādiyagrahā (ra)
10. . . . nāḍa Jāgaleya prabhugaḷu samastaprajegaḷuvirddu svasti sa-
11. masta-bhuvana-jana-vikhyāta-pancha-sata-vīra-śāsana-labdhānēka-guṇaga-
nāṇkarum . . . Vīra Baḷam-
12. ju-dharmma-pratipāḷakarum bhadra-vamśô-dbhavaru Bhagavati-
dēvi-labdhā-va-
13. ra-prasādarum . . . Ainūrvvargge
14. Śivapādasēkhara parabala-sādaka Telunga-vamśôdbhava prithvīśvaranappa
Bīya Baḷe-
15. gārasetṭi śrīmach Chālukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . koṭṭa bhūmi

Note.

Several words in this inscription are effaced. The record belongs to the reign of Chālukya king Tribhuvanamalladēva (with the usual titles) and registers the grant of some land to the Five Hundred Vīra Baṇanjus (merchants) by Bīya Baḷegārasetṭi, a worshipper of God Śiva and a descendant of Telunga-vamśa in the presence of the prabhus and inhabitants (Praje) of the agrahāra village Jāgaḷe, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism); possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Chālukya Vikrama era. But the 2nd year of Chālukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Giṇivāla in the same Hobli of Ānevaṭṭi.

Kannaḍa language and characters.

1. svasti śrī jayābhyudaya śaka
2. varusha 1374 nēya Āṅgīra-
3. sa-samvatsara Mārgasira a-
4. māvāse Ādityavāradandu śrīma-
5. tu Chandraguttiya gavuḍa-
6. ru Nellikoppada vūramun-
7. de gade o || o aḍake-tôṭa sahita-
8. vāgi tamma kula-svāmiya
9. nandā-dīpakkendu samarpisi-
10. daru idake tapidavaru tamma
11. tāyige tapidavaru śrī śu-
12. bham astu.

Note.

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gauḍas of Chandragutti on Sunday the new moonday of Mārgasira in the year Āngīra-sa, Śaka 1374 corresponding to Sunday, December 10 A.D. 1452.

BOMBAY PRESIDENCY.

NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nagaragêri in Gêrsoppe, Honnavar Taluk.

Size 4'—6" × 3'—0".

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syāḍ-vādāmōgha-lāñchhanam | jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam || śrī Jambūdvī-
2. pa-madhya-sthita-janasara . . . ramana ravābhyamkrīta-śrīyar . . taddhara . . Jinapada-padma-bhṛīṅga . . stambhita . . jāyātam-pattanam-tyakta-pankam
3. . . Traividyavallī . . muka sulabha rāramya . . sthita Jinēndra-pādayuga-padma-bhṛīṅgā samsā-
4. ra . . mābdhi . . . teseda dudubhūn-narēn-
5. drah(?) tādīya-vamśōdbhava Mangabhūpō sāhitya-Lakshmī . . . bhābhāti Lakshmī Jinamandirēshu kāmam kāmīta-dāyakah kana-
6. ruṭ Kandarpa-sarva-priyah kalyāṇa-kalanā-nanta . . . śrī Manga-bhūpasya Jinēndra-pāda-dvaya-padma-gandha-mīḷad-bhṛīṅgō bhavat santatam
7. tādīya-vamśa-sambhūtah Kēśavākhyah kshītīśvarah vaśīkarōti sahasā vandi-gēhēshu sampadam . . . mupāsītum bhavatu tē gātram hi-
8. mādrikritam | śrīmat Kēśava-bhūmi-pāla-charitam śrutvā stuvan kinnaraiḥ tōshā-kampita-śambhu-mauli-vīlasad-Gangā-tarangāspadam āśrayāśō dahatyāśu svāśrayam svatānātha sā (svīya tejasā)
9. Kēśavēndra-pratāpāgnih nāśrayam tāpayatyahō! Kēśavēndra-guṇān vaktum kōvā śaknōti paṇḍitah ākāśa-sthita-nakshatra-gaṇanā kēna muchyatē || Varddhamānānvayōdbhavē nirdhātāśrita-
10. daridrē nijapati-niyamāntardhi-yute Honna-barasi viśuddhātmiḥ Ānevalige tilakam enikkum | ā- Honnabarasiyarasam śrī Haivanripam Jina-kramāmbuja-bhṛīṅgam bāhubala-nirjita-ri-
11. pu-bhūpam sāhasa-samudran abhinava-kāmaṁ | tayōr abhūn nirmala-Jakka-barasi nutā suśīlā Jinabhakti-yuktā tañchōpayēme vara-Mangabhūpō jāmātri-varyō bhuvi Hai-
12. varājah anindād api nirgantum bhīravah khalu yōshitah Manga-bhūpāla-kīrtis tu kāmīnīvāti-langhinī tayōr abhūtām Jinanātha-namrau mātrā punītā-khila-Jaina-la . . .
13. dhātriva Haivāṇa-śrī . . . Mābalarasi samūrjitāhvāneyutā suśīlā śrīman-namra-nīlīmpa . . . mauḷi-vīlasan-māṇikyā . . . tsarpa-dyuti-pāda-padma-nakhara śrī Pārśvanā-
14. thēnatu kāmam Mangarasātmaḥ gurugūṇa-śrī-Haivāṇākhyō bhavat . . Jaina-yōgi-nikarar sāhitya-ratnākarar śrīmad Dhātru-nitambinīva nitarām . . . nripālamkrītā bhū-
15. mau bhūriguṇōja-bhāskara-lasat-pratyagra-bhāsānvitā kāmam Manganripā . . . gurudayā-dēvī . . . śrī Mābalāmbā . . . sudhāsūti-dyuti pratyaham | kam |
16. ā-Mābalarasiyarasam bhūmīśa-vinamra-pāda Kēśavabhūpam Kāmāri-bhasīta-mastaka-sōma-dyuti-kīrti kō suralōkada surataruvina guru-pha-

17. lamam meddu triptiyillade surarum dhareyol bhûsurarâdaru vara-Kêśava-bhûpa-Kalpabhûja-spriheyim bhâti . . . kirtyâ śrî Kêśava-kshmâpatir-apa-
18. râmbudhi-tiragâ Jinapati-śrîpâda-padmânatâ bhûmau bhâvi-Jinêndra-chandra-vilasach-châritranu râgodayâ samsâra-sârodayâ !
19. tryabdhya-gnyaika-samanvitê śaka-kṛite śrî Śârvarivatsarê Mâghê mânita-pañchamî-tithi-yutê ! śrî saumyavâre site pakshe Âdirâja-vanitâ Dharmâbhidhâne purê kâmam kârayati sma
20. Jakyabarasi Pârśva-pratishṭhâm mudâ ! anantaram ! Nagirada râja Honnara-san anvaya-vârdhige chandram sale tâm sogayipa Haive-bhûpanaliyam kalikâlada
21. Karṇan embar i-jagadalu Mangabhûvarana bândhave Tangaledêvi-nandanam nagemogadâ Kalpabhûja Kêśavarâyanu kîrti-vallabham ! kam ! antâ Nagirada râja-
22. ra santânâbdhiyolu Lakshmi-Mânika-dêvi-kântan enip Âmbîrâyamge Kantu-vinantudayisirda Sangarîpâlam sangavidûra Kshêmapura-tirtha-Jinêndra-napâda-
23. padmakam Sanganajiyan âtmajanu Amba-mahîśana putra Sangamam tanna manamolvantî-dharmava mâḍi pûrvadol pingida dharmavella-
24. vanu pâlisidam ravichandrarullinam ! ant âdharma-pratipâlaka-nenipa śrî Sanga bhûpâlam sukhadiṁ râjyam geyuttiralû yîleyolu yîleyolu Kuntal-anâḍu karam ranji-
25. se paśchinanâḍu dêsadol kaḷave vâpî kûpa nadi-mâmaranim panasile bâlêyim bâlêyim baḷasikonḍu kôka-mithuna-modalâgiralalli yîravegaḷa naḍavoppu
26. vî puravan âluvan Ajjanripâlan embavam ! Yirundûra-dhipati tâm karamoppuva âdiyara-bâliyim karam esevanu Tammarasa yaliyam kîrti-
27. vettan â Tammarasam ! â Tammarasan-agrajeya tanûjam dhare-yol Irumdûra bhûsura-nuta Kallarasan-anuje Tangadêvige varanenipa Haiveyarasana vara-putram Pa-
28. dmanarasa Jaina-pada-bhaktam ! â-Padmanṇarasânû âtanagraje Jakkala-dêviya tande Haivanṇarasaru Pârśvatîrthêśvara mâḍida-nityapûje-
29. âhâradâna-modalâda (vu) mellavam purô dige salisi munnina dharmavellavam neṛemâḍi baḷikka tannoḷu sannuta-buddhi putte Jinêndran abhishêkavu nitya-pû
30. janam munnesevanna-dâna-modalâdavanum piridâgi mâḍi triptiyindolidu Padmarasam mige koṭṭa vṛittiyam ! śrî Pârśvatîrthêśvarada śrî kârya-
31. kkeyû anga-bhôga-chayityâlayada jîrṇôddhârakke dhârâ-pûrvakavâgi koṭṭantâ vṛittiya yivara Haivanṇarasaru tâvu mûlavâgi âlutirda Konuvanîya-
32. li Kangana kuḷiya hanneradu mûḍe Sunige sîme mûḍalu Abhinasetṭiya hittila gade tenkalu baridu kôḍi gaḍi paḍuvalu Tammarasara hosa-gaddeyalu yikkida kallugaḍi
33. baḍagalu Hileyabhâge gaḍiy intî chatussîmeyimḍoḷagulla kaḷaveya samasta-vṛitti Padmarasaru tâvu mûlavâgi âluttaidda Honnamana keṛeya
34. mêle yetti Honnâbarada nâlkuvare honnanû tamma amma Tangala-dêviyarige paṇyârtha parihâramâge biṭṭudu Haivanṇarasaru ta-
35. mma manah-pûrvakavâgi koṭṭu sarvamânyavâgi mûla-sthalavâgi tâvu âluttam yirdu yaḍeya majjana vṛittige gaḍi mûḍalu hoḷe tenkalu hoḷe gaḍi paḍuvalu
36.
37. samasta-vṛittiyânû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
38. dhârâ-pûrvakam mâḍi koṭṭaru mattu âhâra-dânakke yâ chityâlayada . . . griha.

Note.

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmaṇṇarasa for the service of God Pārśvatīrtha and for the repairs of the temple for the peace of his departed mother Tangaladēvi. Provision for the worship of God Pārśvatīrtha is stated to have been made by Padmaṇṇarasa, his elder sister Jakkaladēvi and the donor's father Haivaṇṇarasa. Padmaṇṇarasa, the donor, is described as the son of Haivaṇṇarasa, husband of Tangalēdēvi, who is said to be the sister of Kallarasa of Irundūr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntalanādu. Ajjanṇipa is stated to be the contemporary of Sangabhūpāla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangana) who is said to be son of Ambīrāya and his wife Māṇikadevi and descendant of King Kēśava, son of Tangaladēvi, a relation (bāndhave) of Mangabhūpa. Kēśava is also said to have married Mābalarasi, sister of Haivaṇṇa, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivaṇṇa and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Māgha in the cyclic year Śārvari, Śaka 1343 corresponding to Wednesday 8th January A. D. 1421.

106.

On the back of the inscription in Kaḍē-basti near Nagaragēri-basti in Gersoppe.

Kannada language and characters.

1. Kēśava kuḷi mūḍe 12 Honnūrali Nangemakke 10 mūḍe Yīḷeya Muddā 7 mūḍe te-
2. regāgi mēlādaru ā honnina-dānakke Māgoḍāseya arekāra Sivadēvaya.

Note.

This merely gives the names of some plots of land in connection with some grant. The name Arekāra Sivadēvaya of Māgoḍāse occurring at the end of the inscription is probably that of the donor.

107.

On the pedestal of god Mūḍējina close to Nagaragēribasti in Gērsoppe.

Kannada language and characters.

- Ghanaśōka-vali-manjuḷa-Dēśigaṇa Lalitakīrtti-muni-sūnōh śrī-Dēvachandra-sūrē upadēśān Nēmi-jina-bimbam ||
2. ślokaḥ || Ojaṇa-śrēshṭhi-putrōśau Kallapa-śrēshṭhi-pungavah akārayat sūtō yasya Mābāmbā-garbhajōjaṇah ||

Translation.

This image is caused to be made by Ajaṇa, son of Kallapa-śrēshṭhi and Mābāmbā, Kallapaśrēshṭhi, being the son of Ojaṇa—under the instructions of Dēvachandrasūri, disciple (son) of Lalitakīrti of Dēśi-gaṇa and Ghanaśōka-vali.

108.

On a 1st inscription-stone by the side of Vardhamānabasti near Nagaragēribasti in Gērsoppe.

Size 6'—0" × 2'—9'.

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lañchhanam jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam śrīmad dēva-

2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-viśiṣṭhâya bhavyâli-kumu-
dêndave taṃ vande Dêvadêvaṃ suruchi-
3. ram anaghaṃ châru-kaivalya-nêtraṃ nityaṃ nirvâṇarâmâ-kucha-vilikhat-
kâśmîra-râgaṃ varâṅgaṃ tungaṃ Dêvêndrâ-namra-pâ-
4. daṃ guṇa-vilasaṃ anantaṃ svabôdhâtma-tatvaṃ māṅgalyaṃ bhavya-
sârthaṃ nihata-Manasijaṃ navya-dharma-svarûpaṃ | idu
5. Jambûdvipaṃ aṃtâ Bharata-vishayadoḥ paḍuva Mêrusirda . . pada-
pind â-Mêruvim dakṣiṇade Tuḷu Kongindav i śuddha-
6. dipaṃ mudadiṃ . . . tengu . . vaḷi panasam nadi-tiradoḥ kaungu jambû
sadanam chelvâgi tôrkkum
7. . . . biḍâra hasti-samûhaṃ | â Tuluvâ-dhîśa-ramaṇi . . vadana-mâgi
tôrpudu nayadiṃ nîtiyuta Gêrasoppe sôli-
8. sutirpudu vibhavadimḍây Amarâvatiyaṃ | antâ Nagiriya râjyak adhi-
śvaranenisida Marulayarasar-anvaya-sampradâyaḍâ-
9. yadiṃ banda kirtige jayastambhanenisirda Haivebhûpâlana pratâpaventene
sândra . . dēbha-kundôdgama-kumudana-
10. maḷa-mallikâ-phulla-mukhya-brindaṃ Gangâ-taranga-taraḷa-harahâsaṃ târa-
nîhâra-hâraṃ sandirdi Chârukirti . . .
11. prasavad-anunaya-vembina . . . mâlpuḍu śrî Haive-bhûpâlana nija yaśa-
maṃ baṇṇisaḷ ballanâ-
12. vaṃ Dakṣiṇa-maṇḍalika . . . nijanivâsa . . . sallakṣhaṇa râjarâja-
katakamgaḷa sûreyaṃ â-
13. yade Toṇḍa-maṇḍala-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-
du . . .
14. naliyade nôlpaḍam mâvaniyankakâraṇati-chakrada hasta-parâkramânkan
i Haiva-nripâla chitra-ya-
15. śô ninnaya dundubhi-tâḍanangaḷim jâvaḷi-śabdadiṃ paridu dûradi
sancharisuttamirpuḍâ . .
16. . . . yeseva râja-hriḍayaṅgaḷu bhinnagaḷâda vadbhutaṃ | śrîmad dēva . .
. . . guru-guṇâdbhuta-Mahânâgêndra-paṇchâ-
17. sya sandirda hâsada vaihâli mahâ-dâkinî-nâmôpadravam ellavaṃ
. . . . śrî Pârśvatîrthêśvarâ-
18. vâsamam śrîmad Anantapâlangige nityaṃ dîrghâyumam śrîyumam antâ
Nagiriya-pura-varâdhîśvaraṃ māsâ
19. vaniyaṃkakâra mâvange-maleva râyaragaṇḍa śivasimhâsana-chakravartti
para-sâluvaḍaḍa-vibhâḍa kaligaḷa mukhâda
20. samyakta-chûḍâmaṇi vasanta-râjya-châturvarṇyakke . . . haḷuva râyara
gaṇḍa Haive-bhûpâlaṃ sukha-sankathâ-vinô-
21. dadim râjyaṃ-geyyuttiralu â-Gêrasoppeya mahâjanamgaḷa guṇamgaḷen-
tendode || vri || adaroḷu nânâ-jâ-
22. ti-paradar-agraṇi samyaktarâḍ i Jainar paḍavar Jaina-mârgâśraya-jalanidhi-
samvardhita-pûrṇachandrar mudamam krôdhâdi-
23. mû mâdudgha-perkulan ivar biṭṭu râdar mukhyamâda-
dhipan akhiḷa-kaḷâ-vallabhar kîrti-vettar aṃtâtâ
24. mâdaṇḍâdhipagaḷa sahaḷâta-kula-kshatriyarâḍ arasugaḷanvaya-
mentendode svasti samadhigata-paṇcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vaijayanti-Madhukêś-
vara-labhdha-vara-prasâda mrigamadâ-môda Gôkarṇa
26. Mahâbaḷêśvara-divya-śrî-pâda-padmarâdhakarum parabaḷa-sâdhakarum
harasi-baruvara-śûla nigalaṅkamalla chaladankarâma râya-
27. ragaṇḍa sâhasamalla gaṇḍara-dâvaṇi satya-Râdhêya sâhasôttunga śaraṇâga-
ta-vajra-panjara paśchima-samudrâdhi- patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtâṇḍa para-nripa-tâmarasa pûrṇa-
chandranenisida Basava-dêvarasaru dēvarasara

29. rājyalakshmiyenisida Chandrapurāvemba paṭṭanadoḷu rājvaṃ-geyyuva kāladoḷu ā arasugaḷige paṭṭavardhana-bāhattara-niyō-
30. gigaḷ Jinasēvyānum trisaktibalayutanum shadguṇa-samarthanum rāja-kshatriya-chātur-danta Sômêśvaradaṇḍanāyaka-
31. na anvayada kirtiyentendode śrī Sôma-daṇḍa-putranu bhāsura Kāmaṇṇa-daṇḍanāyakan enipaṃ sāsana-chakra-
32. varti dharma-dhāraka sāmantaṃ kirti-vettan amala-charitraṃ śrīmat Sômaṇadaṇḍanāyakange kāmārtha . . . tāvu puṭṭidar śrīmad Rāmaṇa-nemba Heggaḍeya-
33. suvembī-putra-samsēvyakam Rāmam puṭṭida . . . Daśaratha-sāmarthyadi . . . y Aparājita-ramaṇigam sâhitya-ratnākaram antâ
34. Rāmaṇanemba heggade Rāmakkange tām puṭṭidaṃ Śāntaṃ Yôjaṇanambi-putran enisal Kuntidēvi samantu
35. śrī Pāṇḍurājange tām śāntam Dharmajanentu puṭṭida vol ā samya-ktva-ratnākaram antâ Yôjaṇasetṭiya janani Rāmakkananvayam entendode
36. vasudheyolu negaḷte . . . asamaśvarya-sampannarum dāna-guṇa-sampanna-rumappa Nambisetṭiyara tamma setṭi- sahō-dararenisida Ma-
37. lliṣeṭṭi Honnapasetṭi . . . guṇādhyarum Jaina-jana-bāndhavarum ā-setṭarolaḷe mahā-ghananenisisida ā Honnapa-setṭi
38.
39. śakakāla . . . sāviraḍa munnûra (The remaining 6 lines cannot be deciphered).

Note.

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetṭi, brother of Nambisetṭi to whose family belonged Rāmakka, mother of Yôjaṇasetṭi and wife of Rāmaṇa. Rāmaṇa is said to be the son of Sômaṇa-daṇḍanāyaka, and brother of Kāmaṇṇa-daṇḍanāyaka. Sômaṇa-daṇḍanāyaka, was one of the generals under Basavadēvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavâse?, during the reign of Haiveyabhûpāla, king of Gêrasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakāla (A.D. 1378) are visible.

109.

On a 2nd stone set up near the same Vardhamānabasti in Gêrasoppe.

Size 4'—6"×3'—3".

Kannāḍa language and characters.

1. śrīmat-parama-gambhīra-syādvādā-môgha-lañchhanam jīyāt Trailôkya-nāthasya sāsanaṃ Jinaśāsanam ! Nagiriyadêśa-vemba lalanā-mu-
2. khakke vesedirpī Gêrasoppege vara sejje-kāra sale daṇḍigeya chhatra su-chāmarāḷi-yim bagevuge tōrpa Haive-nṛipa Rāmakaṃ . . . Bamma-pu-
3. tran Obbaṇam negaḷe sannutanāda Jina-chaitya-Jinālaya-mandiramvaraṃ Kaliyugadoḷ mahāpurusha Yôjaṇa tanna mangala
4. maṇa samavendu bhāvisi nitānta . . . sthānamam Jinālayamgaḷam sale māḍi gōpura-sumanōhara vichitra vaḷayam Ananta-nāthana pati-
5. ya dēm kṛitārthanō ! antâ Yôjaṇasetṭiya prāṇavallabheyāda Rāmakkana guṇamgaḷ entendode śrīmatu san
6. tanāthana padāmbu-bhṛīṅganu Yô-
7. jaṇasetṭi pra ninibaru
8. lānga ramya gōtra-chin-
9. tāmaṇi pārthiva tṭapamene
10. -doḷ satya-dhīrôdātta

11. seva Râmakana oppidaḷi dharitriyoḷu
12. pati-bhakte śilavati bhûnuta-châru-chari-
13. tre sakaḷa-jîva-dayâpare santata-chaturvvi-
14. dha-dânadoḷ atinipuṇateyind esedaḷi
15. Râmakkaṃ | Jinamata-vâkyadoḷu
16. . . . sale Jina-râja-padâbja-bhṛinge tâṃ jananuta châru-
17. sile guṇa suvrata dâna pûjeyim
18. . . . mukhi kâminî-jana-śirômaṇi yo
19. . . . yâgra nija-nâmadim nijakulônṇati Râmakanaopputtirdaḷu | śrî
Jinarâja-pûjeyoḷu śrî munirâja-padâbjasêve-
20. yoḷu naija-guṇamgaḷim vinayadim bhayadim nija-bhâva-tusṭhiyim pûjisi
bhaktiyimderagi tâṃ stuti-mâḍiyuṃ kîrti-
21. yoḷintu bannî . . . koṇḍi nija-nâmaḍi Râmakana i dharitriyoḷu kamaḷadaḷâ-
yatâkshi kamaḷânane kamaḷa sugandhi kômaḷa
22. . . vimaḷalatâṅgi . . . rasayutar i Jinarâja-pûjeyoḷ samarasa-bhâvadoḷ sale
Mânikaṣeṭṭi-putri Râma-
23. kam krama-guṇa-hasti-Kalpalateyaṃ nere yoppuvaḷi dharitriyoḷu kamaḷâ-
karadoḷu kamaḷini kamaḷadoḷam
24. Kamaḷe puttuvantire Nâgamanamaḷânvaḷadoḷu Râmakana vimaḷa guṇâ-
bharaṇe puttidaḷ Kaliyugadoḷu
25. Râmakkana anvaya mentendode | Huligereya pañcha bastiya mundana
Hiriya angaḍige mukhya-
26. vâda Kiriya Râmaṣeṭṭi â-maduvaḷige Gangâyi avara makkaḷu Baiche ṣeṭṭiyaru
âtana tangi Sômaḷve
27. â Sômaḷveyanu â Huligereya Mânikaṣeṭṭige vivâhamâḍi . . . avara magaḷu
Nâgaḷve
28. âkeya tande Mânikaṣeṭṭi samastarû â Baichiseṭṭi Huligeregeyḍi Handigu-
ḷadali pra-
29. . . . â Nâgabbeyanû salahi Hiriya Handigulaḷa-Chandranâtha-svâmigala
chaityâlayadoḷu pûje
30. adike śrî-kârya naḍevantâgi vrittiyanû biṭṭu śâsanava hâkisidaru â Baichara-
siyu tam-
31. ma sosc Nâgaveyanû Gêrasoppeya seṭṭi Guttavâyi Ojeya maga Mânika ṣeṭṭi-
yanû tânu vivâ-
32. hava mâḍi â Mânikaṣeṭṭiyanvaḷamentendode Guchhakkiya Nâgiṣeṭṭiya
magaḷu Râmaḷve âkeya pu-
33. tra Mânikaṣeṭṭi Mânikaṣeṭṭigû Nâgaveyavarigû janisida makkaḷu Hariseṭṭi
Kâmaṇa
34. Nêmaṇṇaseṭṭi Saraṇaseṭṭi Sangapa yintaivarolaḷe Râmakkananû Gêra-
soppeya Râmaṇa heggaḍeya Mangarâja-
35. nana Ojaṇamge vivâhava mâḍi â Vôjaṇṇa ṣeṭṭiyû Râmakkanû sukha sankathâ
vinôḍadim-
36. dihallige Gêrasoppeya Anantatîrthankara Chaityâlayavan ârabhdhisi
mahâ-pratishṭheyanû mâḍsi
37. yiruttam yiralu Saka varusa sâsira-da mûnûra hadinâḷkaneya Prajâpati
samvatsara-
38. da Kârtika śuddha pañchami Âdityavâra sanyasana-samanvita-vâgi svarga-
starâdaru . . . Maḍavaḷige
39. Râmakkanavara tande modalugonḍu charitradim negaḷe Vikrama-samvat-
sarada Âśâḍa-
40. sudha panchami Sukravâra Rôhiṇînakshatradalu tunga-samâdhi
41. â-chandrârka-mâgi
42. mûḍe bhattavanû Vôjaṇa-
43. seṭṭi Râmakka
44. nishadhiya-kallinge mangaḷa mahâ śrî.

Note.

This records the death of Rāmaka, wife of Yôjanasetṭi, on Sunday 5th lunar day of the bright half of Kārtika of the year Prajāpati (expired), Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Rāmaka is said to have built a chaityālaya of Anantatīrtha in Gêrsoppe. Her genealogy is also given. This also records death of Mānikasetṭi, father of Rāmaka on Friday 5th day of the bright half of Āshāḍha with Rôhiṇi-nakshatra in the year Vikrama. This date is not verifiable.

110.

On the 3rd inscription-stone near Vardhamāna-basti by the side of Nagargêribasti in Gêrasoppa.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmôgha-lañchhanam jīyāt trailôkya-nāthasya śāsanam Jina-śāsanam
2. śrī Jinarāja-rājita-padāmbuja-rājamārāḷa Nagiriyā rāja-śirô-
3. maṇi prachurakīrti-diśāvalaya-prakāśanum tēja-bhuja-pratāpa-ripu-rāja mukhām-
4. bujam hasta-vīranum-bhūjanavandya-Honnanṛipan arthijanāvana-Kalpa-vrikshanum Hon-
5. na-mahīśan-ātma-jeyu Māliya-b arasige Kāmarājagam sannuta-mūrti-Honnanṛipanātma-sabān-
6. dhava Mangarājanum Manmatharūpa-Hariharanṛipālakanātana putra Haivaṇarasange manah-priyān-
7. ganeyu Śāntaladēvi samādhi-kāladolu ākeya gurugaḷu lōka-khyātiyanāntird Anan-
8. tavirryaru Rati-sankāśa-sobagenisi sandird ā kāntege Haivaṇarasa vallabhān ādam | Smara-rūpaṃ
9. Sūdrakang ī puradolu kīrti-vetta Bommaṇa-setṭiya vara-vanite Bommakangaṃ vara-sugu-
10. ṇi Śāntalarasi puṭṭidalāgaḷ | Arasappodeyara tanūje vara-guṇi Bommakan ākeyātma-jē Śāntakarasi-
11. yu paramana padamaṃ smariyisi sura-lōkaveydi sukhadindirdalu Arhantana pādāmbuja-maṃ
12. smarayisutam nambi? padama nālage-yolu uchharisutta Śāntakarasi śarīramam patteṇṭu-dina-
13. dolu sandalu vara-vatsara Tāraṇadolu suruchira-Phālgunada śuddha pādīva-tithiyolu Haridaśva-
14. dinadi Śāntakarasiyu svargasthālādaḷ āke-nimittam māḍisida nishidhiya kallinge margaḷa mahā śrī.

Note.

This is a memorial stone set up to commemorate the death of Śāntaladēvi, daughter of Bommaṇasetṭi known also as Bommarasa and queen of Haivaṇarasa. Haivaṇarasa is said to be the son of Mangarāja who was the son of Kāmarāja and Māliya-bbarasi. Hariharanrupāḷa is said to be another son of Kāmarāja. Māliya-bbarasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Śāntaladēvi or Śāntakkarasa whose mother was Bommakka, daughter of Arasappodeya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phālguna in the year Tāraṇa. The date is not verifiable.

On the 1st inscription-stone set up in front of Jvâlamukhi temple, near Nagara-geribasti in Gêrasoppe.

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādā-môgha-lānchhanam ji-
2. yāt trailôkya-nāthasya śāsanam Jina- śāsanam
3. Nagiriya kulachakravarti rāja-nirjita . .
4. lā sāmantara valiyam yintā Honnabhûpan-aḷiyam â sâma-
5. ntana putran arthi-kāmam kōmaḷa marasam ari-nripālan âtana . .
6. de . . . dhara Chârūkīrtipaṇḍita sadguru-prabhu â Kāmanṛi-
pālana mâva
7. Yôji rājyame Nagiriyum anitum tanagāge Baichana-bhûpati ma . .
8. negaḷdam ripu-sainya navara . . . na pada-sarasi
Jinamuni-pādāmbujāta nripāla
9. Baichanasetṭi pariṇatāntaskaraṇam antappa Haiverāyana pratāpav
en-
10. tendode svasti śrīman mahāmaṇḍalêśvara niyamisara-gaṇḍa . .
. . . . pratāpa
11. sūrekāra siva-simhāsana-chakravarti Niḷimpa-puravarā-
12. dhīśvaranenipa Baichirājam rājyam-gayivali Shaka-varusha
13. 1323 neya Vikrama-samvatsara Māga śu | Mandavārada
14. rātriyolu Haiverājana aḷiya Mangarājanu svargasthanāda śrī Ji-
15. narāja-rājita padāmbuja-bhṛinga . . . kīrtiyind i jagadoḷo-
16. . . . valamoppuva dāniyu Haivebhûpana rājipa paṭṭadāneyam
17. . . . gôvijanaraha Vikramasam . . . Nagira Manganripam suralôka-
18. k eydidam viśuddharappa matta rājam Jina-matām-
budhi-himaki-
19. raṇam Nagira-purādhiśa Mangarasangam rāja-sannuta
20. Ratipaṇṇabāpanasa . . śrī-Manga-bhûpālakam himaruk
21. śrī Vikrama-samvatsrada Māgha-māsada
22. lu surānganā-ramaṇa
23. ji-yembinam
24. sasimitē śrī Vikramā
25. kālyasthē Dêvappa sūbhē pakshe-vaḷa-
26. kshe Mandavāra
27. surapadamam

Note.

This records death of Mangarasa, chief of Nagirapura and son-in-law of King Haiveyarāya on Saturday 1st lunar day of the bright half of Māgha in the year Vikrama (expired) Sāka 1323 (corresponding to January 15, A.D. 1401.) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichanasetṭi mentioned in the record to Mangarasa cannot be ascertained.

On a stone set up in the vacant site belonging to Tirumaladêva temple near Nagragêri in Gêrasoppe.

Size 7'—6'' × 2'—9''.

Kannada language and characters.

1. śrī Gaṇādhīpatayê namah svasti namas tunga-śiraś-chumbi-chandra-chāmara-châravê | trailôkya-nagarârambha-mûlastambhâya Śambhavê svasti śrīman-
2. mahâmaṇḍalêśvararu Sâluva Chenna-Bairâ-dêvi-ammanavaru Nagara-râjyavan âluvalli Haive Tuḷu Konkana muntâda râjyamgaḷanu pratipâlisut-taṁ i-
3. ddandina Sâlivâhana śaka varsha 1520 neya Hēmaḷambi-samvatsarada Mâgha ba 5 llû śrīmatu Kâśyapa-gôtrada Rik-śâkheya karṇi-
4. ka Mallarasara pautraru Sâluva sēnabôva Vaḍuga Tammappa sēnabôvaru Gerasoppeyalli kaṭṭisida dēvasthânadali śrī Tiruvengalaṇâtha-svâmiyanu prati-
5. shṭheya mâḍi â Tiruvengalaṇâtha-svâmiya pâdamûladali Chennabhairâdêvi ammanavara hesarali dēvara amṛitapaḍi nandâdîpa muntâda nitya-naimi-
6. ttikada dharmavanu mana-vachana-kâya-tri-karaṇa-siddhiyinda sa-hiranyôdaka dâna-dhârâpûrvaka śâsanânkita mâḍi dēvasvavâgi biṭṭu barasida dharma-
7. da mûla sâdhana-kramaventendare namma tande Nâraṇappanavaru Nâraṇa-nâyakana Mallarâyanâyakana kayyali voḷage prâ-
8. ku Pramâdi-samvatsarada mēle aḍahada vṛitti śrī aramaneya adhīnavâgi-ralu nâvu kaṭṭisida dēvâlyadali Ammanavara
9. hesarali dharmakke biḍabêkâda kâraṇa Alañchiyoḷage prâk sâmanyavâgi uttâravṛitti Anantana pâlu sahavâda sthaḷangalu
10. â-sthaḷangalinda Aramanega teruva beḷliya êlûvare honninda terige saluvan-tâgi nâvu Aramanega kâṇike-mâḍi Ammanavara hesara-
11. lli naḍevante biḍuvaru i vṛittigaḷanu teruva arasugaḷu mânamaḍikonḍu tâvu mundâgi âlutaṁ i
12. sâdhana pramâṇina chaturgaḍiyindôḷage Hevasa gaḍiyada Magadahalliyanu ittu gaddeya sthaḷangalaṇu heragâgi mēlâda su-
13. diya bijavari mûḍe 25 kaṇilagadde bijavari mûḍe 4 kâlīgaddeya bijavari mûḍe 3 antu i-hesaragonḍu bareda sukaṇile makke sahâ bijavari
14. mûvattu âru mûḍe gadde sthaḷangalu adakke banda tengina hittalu sahavâda i samasta vṛittiya-
15. lavanu nâvu kaṭṭisida Tirumala-dēvâlyadali Ammanavara hesarali naḍeva nitya naimittika muntâda dharmakke nâvu namma trikaṇa-suddhi-
16. yinda sa-hiranyôdaka-dâna-dhârâpûrvaka śâsanânkita biḍu dēvasvavâgi biṭṭu
17. kotṭevu i sthaḷangalindalu varsha 1 kke kaṭṭibaha bhatta nâḍapêṭe mûḍe 400 na-
18. ḍasuva dharmada vivara śrī Tiruvengala-svâmiya śrīkâryava naḍasutippa dēvara grâsakke nâḍapêṭe mûḍe 40 Tiruvengala-svâmiya
19. pâdamûladalli udayakâladalli naivēdyakke pâṭhâli hoyva paḍiyindalû dina vondakke pēṭeyamûḍe 4 akkiya lekkadali varsha 1 kke sambhâ-
20. ra vēḷeya mûḍe 12 kke pushpamâḷeya naḍasuva hûgaḷige bhatta nâḍapêṭeya mûḍe 40 râtriya kâladalli naḍeva naivēdyakke bhaṇḍâri hoyva paḍiyinda-
21. lû dina vondakke pēṭhe voppina âli lekkhadalu varsha vondakke sambhyâra pēṭheya mûḍe 12 kke Dâlôjanu ûḷigava naḍasuva bhaṇḍârige bhatta
22. nâḍupêṭeya mûḍe 40 i naivēdyada upârakke mâna 1 kke naḍasuva tupa pēṭheya 1 śiddiya lekkhadalu varsha 1 kke tuppa 5 mâna mûrara krayakke

23. ga 1 || = pûjege udvârchanege saha śrīgandha-dhûpakke kraya sêru 1 kke nâdu-pêṭheya mûde vondu êlûvare honnu lekkhadalu
24. varsha vondakke bhatta nâdapêṭheya mûde 1 dina vondakke vîleyadele 25 ra lekkhadalu varsha vondakke . . . aḍike 3600 vîleyadele . . . kam saha kraya
25. dêvarige uḍuva sîre saha varsha vondakke tenginakâyi 200 ra krayakke ga 1 dêvara munde beḷaguva nandâdîpa 2 kke dina vondakke
26. yenṇe pēṭheya aramaneya lekkhadalu âratige saluvudu saha varsha vondakke yaṇṇepēṭheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalû naḍava kâ-
27. rtika pûjege dina vondakke naḍeva naivēdyada akki Honnivâlada dipârâdhane eṇṇe muntâdara krayakke ga 2 . . â mâsadalû naḍeva bhôjanadharmâ akki kraya
28. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyana sankrân-
29. tiya pûjege dina 1 kke eṇṇeya hâda areya lekkhadalu dina 3 kke eṇṇeya hâda 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
30. mûde 135 varaha tombhattu gulige bēḷege varaha 1 kke bhatta nâdapêṭheya mûde 6 ra lekkhadalu 9
31. pēṭheya mûde 115 nâdapêṭheya innûraivattu mûde bhattavanu tathâtithi ârabhya-vâgi Tiruvēngalanâthasvâmi-
32. ya dêvara chîṭu pramânige śrî kâryava naḍasuva bhaṭṭa muntâdavaru yettitandu i
33. bareda pramânina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sângavâgi naḍasi baharu endu Timmappa sēnabôvaru ka-
34. ṭṭisida dēvasthânada Tiruvēngalanâtha- svâmiya pâdamûladalu Chennabhairâdēvi ammanavara hesaralu naḍava amṛitapaḍi nandâ-
35. dîpa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikarâṇa-suddhiynda sa-hiraṇyô-daka-dâna-dharâ-pûrvaka śâsanân-
36. kita bîḍu dēvasvavâgi biṭṭu barasida bâḷa (,) dharmada mûlaśâsana intapudakke sâkshigaḷu.

Note.

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengala or Tirumala in it, and the grant of some vṛittis for the service of the same god by Tammappa-sēnabôva, son of Sâḷuva Sēnabôva, and the grand son of Karṇika Mallarasa of Kâśyapagotra and Rîgvêda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hēvîlambi, Śâka 1520, during the reign of Chennabhairadēvi Amma, ruling over Haive, Tuḷu, Konkana and other places. The vṛittis are said to be the village called Magadahalli close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûdes; Kaṇila field with the sowing capacity of 4 mûdes; Kâli field with sowing capacity of 3 mûdes and Kaṇile-Makke field; all put together, 36 mûdes, together with a cocoanut garden yielding annual produce of 400 nâdapēṭe mûdes. These vṛittis are said to have been since the year Pramâdi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A.D., taking the year Hēvîlambi, Śâka 1519.

On a stone set up near Sûlekere by the side of the road from Gerasoppa.

Size 2'—6" × 2'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara châravê | trailôkya-
2. nagarârambha-mûla-stambhâya Śambhuvê | sva-
3. sti śrîman mahâ-maṇḍalêśvara arirâya-vibhâḍa
4. bhâshege-tappuva-râyara-gaṇḍa pûrva-paśchima-
dakhîṇa-
5. samudrâdhipatî śrîmatu Pratâpavîra Dêvarâ-
6. yaru râjyam-gayivali śrîmatu Pavungaḷa-saṃ-
7. vatsarada Mârḡa Âdivâradaḷu â-
8. vûra Kallapa Kêtapangaḷu
9. Kêtêśvara-dêvara pratishṭheyam mâḍi â dêvara
10. diptigû (â) hâra-
11. dânakû biṭṭa gadde
12. hakkalige baḍagaḷu
13. mahâjanangaḷan oḍambaḍisi
14. koṭṭaru idake tapidavaru mâtâ-pitrigaḷige
15. drôhigaḷu || śrî śrî.

Note.

This records the consecration of God Kêtêśvara by Kallapa and Kêtaṇḍa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârḡaśira in the year Paingala, during the reign of the illustrious king Dêvarâya of Vijayanagar. The date is not verifiable.

59. ARCHAEOLOGICAL MUSEUM.

No new additions were made to the Museum this year.

60. OFFICE WORK.

1. The Monograph on Halebid temples has not yet been completed.
2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.
3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

5. The Office staff have discharged their duties with diligence and zeal.

61. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :

(1) Confirmation of the rule of Satavahanas and Chutús over Mysore both by archæological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keladi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

MYSORE, }
25th July 1928. }

R. SHAMA SASTRY,
*Director of Archaeological
Researches in Mysore.*

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
			MYSORE DISTRICT.		Rs. a. p.	Rs. a. p.
1	T. Narisipur	.. Somanathpur	.. Sri Kesavaswamy temple.	Renovating the temple	16,217 0 0	13,176 0 0
2	Do	.. Do	.. Do	Pay of Watchman	120 0 0	120 0 0
3	Do	.. Talkad	.. Sri Vaidyeswara temple	Repairs to the Maraleswara temple attached to the Sri Vaidyeswara temple	308 0 0	308 0 0
4	Seringapatam	.. Seringapatam	.. Magazines	Preservation	30 13 0	30 13 0
5	Do	.. Do	.. Inman's Dungeon	Do	14 12 0	14 12 0
6	Do	.. Do	.. Place where Tippu's body was found.	Do	30 12 0	30 12 0
7	Do	.. Do	.. Water gate	Do	8 7 0	8 7 0
8	Do	.. Do	.. Colonel Bailey's Dungeon and Delhi bridge	Do	19 2 0	19 2 0
9	Do	.. Do	.. Obelisk monument	Do	36 13 0	36 13 0
10	Do	.. Do	.. Havilad approach roads.	Do	17 5 0	17 5 0
11	Do	.. Do	.. Elephant gate	Do	23 11 0	23 11 0
12	Do	.. Do	.. Masjid	Petty repairs	160 0 0	160 0 0
13	Do	.. Do	.. Do	Improving the khana	362 0 0	362 0 0
14	Do	.. Do	.. Sri Ranganathaswamy temple.	Urgent repairs	88 0 0	88 0 0
15	Do	.. Ganjam	.. Gumbaz	Repairs	172 7 0	172 7 0
16	Do	.. Thonnur	.. Sri Lakshminarayanaswamy temple.	Do	1,985 0 0	..
17	Do	.. Do	.. Sri Gopalkrishnaswamy temple.	Do	2,196 0 0	..
18	Do	.. Melkote	.. Sri Narayanaswamy temple.	Petty repairs	24 0 0	24 0 0
19	Mandya	.. Basaral	.. Sri Nageswara and Mallikarjunaswamy temples.	Urgent repairs	67 0 0	67 0 0
20	Nanjangud	.. Nanjangud	.. Sri Srikanteswaraswamy temple.	Repairing the vairamalige utsavam-mantapam.	136 0 0	136 0 0
21	Mysore	.. Mysore	.. Sri Svetavarahaswamy temple.	Petty repairs	274 0 0	..
22	Do	.. Do	.. Sri Lakshmiramanswamy temple.	Do	..	400 5 0
			II. BANGALORE DISTRICT.			
23	Closepet	.. Closepet	.. Close Memorial pillar	White-washing	5 0 0	4 0 0
24	Devanahalli	.. Devanahalli	.. Tippu Sultan's Birth place.	Do and colour	20 0 0	20 0 0
25	Channarayana	.. Malur	.. Sri Aprameyaswamy temple.	Electric light installation	695 0 0	..
			III. TUMKUR DISTRICT.			
26	Madhugiri	.. Madhugiri	.. Fort	Repairs	1,309 0 0	1,309 0 0
27	Do	.. Midigesi	.. Venkataramaswamy temple.	Repairs to Mahadwara	80 0 0	..
28	Do	.. Do	.. Venkataramaswamy and Mallewaraswamy temples.	Preparation of and fixing Kalasams.	1,110 0 0	..
			IV. KOLAR DISTRICT.			
29	Bowringpet	.. Budikote	.. Birth-place of Hyder Ali Khan.	Constructing a compound wall and removing prickly pears etc.,	332 0 0	345 0 0
30	Chikballapur	.. Nandi	.. Sri Bhoganandiswaraswamy temple.	Repairing the courtyard and compound wall.	420 0 0	420 0 0
31	Bowringpet	.. Budikote	.. Birth-place of Navab Hyder Ali Khan.	Annual repairs	27 0 0	27 0 0
32	Kolar	.. Kolar	.. Mokbara	Special	330 0 0	330 0 0
33	Mulabagal	.. Avani	.. Sri Ramalingeswaraswamy temple.	Repairs	732 4 0	..
				Construction of a car and car-shed.	4,461 0 0	..
			V. HASSAN DISTRICT.			
34	Arsikere	.. Arsikere	.. Iswara temple	Annual maintenance	114 0 0	114 0 0
35	Belur	.. Belur	.. Kesavaswamy temple	Repairing the Kalluchavadi-mantapam.	1,156 0 0	..
36	Do	.. Do	.. Do	Repairing Naganayakana mantapam.	1,420 0 0	..
37	Channarayana	.. Nuggehalli	.. Lakshminarasimhaswamy temple.	Repairs	892 0 0	..
38	Do	.. Sravanabelagola	.. Akkana Basti	Do	678 0 0	..
39	Hassan	.. Doddagaddavalli	.. Virupakshwara and Mahalakshmi temples.	Do	246 1 0	..

APPENDIX A.—concl'd.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
			VI. KADUR DISTRICT.		Rs. a. p.	Rs. a. p.
40	Chikmagalur	Hire-magalur	Yupastambha	Do	15 0 0	14 7 0
41	Tarikere	Sompur	Sri Somesvaraswamy temple.	Do	25 0 0	22 14 0
			VII. SHIMOGA DISTRICT.			
42	Nagar	Nagar	Sivappa Naik's tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc.	20 0 0	15 0 0
44	Sagar	Keladi	Sri Ramesvara devaru temple.	Repairs	1,160 0 0	..
45	Sorab	Kuppagadde	Do	Do	980 0 0	..
46	Shimoga	Kudli	Chintamani Narasimhaswamy temple.	Construction of an Anjaneya swamy temple.	505 0 0	..
			VIII. CHITALDRUG DISTRICT.			
47	Molakalmuru	Siddapur	Asoka Inscription	Replacement of damaged wooden shutters with an iron gate.	150 0 0	91 0 0
48	Davanagere	Harihar	Hariharsvaraswamy temple.	Repairs	1,010 0 0	..

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28.

Serial No.	Size	Description	View	Village	District
1	6½" × 4½"	Aghoresvara temple	North-west view	Ikkeri	Shimoga
2	Do	Do	Interior view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Bull Mantapa	Do	Do
5	Do	Ramesvara temple	North-west view	Keladi	Do
6	Do	Do	North-east corner of Virabhadra shrine.	Do	Do
7	Do	Do	Daksha figure	Do	Do
8	Do	Do	Narasimha figure	Do	Do
9	Do	Do	Gandabherunda ceiling	Do	Do
10	Do	Mallikarjuna temple	East view	Nadkalasi	Do
11	Do	Do	Figures in a niche	Do	Do
12	Do	Ramesvara temple	North-west view	Do	Do
13	Do	Kedaresvara temple	North-east view	Belgami	Do
14	Do	Do	Lintel on Sukhanasi doorway.	Do	Do
15	Do	Tripurantakesvara temple	Sukhanasi doorway	Do	Do
16	Do	Ramanathesvara temple	South-east view	Chittur	Do
17	Do	Water falls of Sharavati River.	South-east view	Jog	Do
18	Do	Kallesvara temple	..	Betur	Chitaldrug
19	Do	Ranganathaswami temple	South-east view	Nirthadi	Do
20	Do	Do	South-west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" × 10"	Stone inscription	..	Kurubarahalli	Mysore
23	6½" × 4½"	Do	..	Do	Do
24	12" × 10"	Persian Sands	..	..	..
25	Do	Do	..	..	..
26	Do	Ground plan of Chennakesava temple.	..	Chennarayapatna	Hassan
27	Do	Ground plan of Parsvathas Basti.	..	Heggere	Chitaldrug
28	10" × 8"	Copper-plate Inscriptions	..	..	..
29	Do	Do	..	..	..
30	Do	Do	..	..	..
31	Do	Do	..	..	..
32	Do	Do	..	..	..
33	Do	Do	..	..	..
34	6½" × 4½"	Do Seals	..	..	..
35	Do	Foreign stone Inscription	..	..	..

N.B.—Also about 12 Stereo views were taken.

LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS.

Serial No.	Size	Description	District
1	12" × 10"	Chandravalli valley from Cholagudda	Chitaldrug
2	Do	View of Chandravalli valley from Ankle Mutt	Do
3	Do	Dhavalappanagudda from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Cholagudda	Do
5	10" × 8"	Do and fortress	Do
6	12" × 10"	Neralgondi from Cholagudda	Do
7	Do	Hulegondi gorge from near Kiruban Kallu	Do
8	8½" × 6½"	Central rocks and Chola gudda from Baralgondi	Do
9	Do	View of Balipatti and central rocks from Baralgondi	Do
10	12" × 10"	Ankle Mutt and Panchalinga cave from north-west	Do
11	10" × 8"	Full view of Ankle Mutt and Pancha linga cave from north-west	Do
12	Do	Panchalinga temple, interior	Do
13	6½" × 4½"	Paradesappa's gavi, interior linga temple	Do
14	Do	Paradesappa's gavi, painted images in the interior	Do
15	Do	Bhairavesvara, in temple near Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex. 39	Do
17	Do	Viragal in Neral gondi, Ex. 19	Do
18	Do	View from east of buried temple and mound before excavation, Ex. 28	Do
19	Do	View of buried temple from south before excavation, Ex. 28	Do
20	8½" × 6½"	View of restored doorway of a fallen temple	Do
21	6½" × 4½"	Modern stone dam across Huli-goodi gorge and Inscription stone	Do
22	12" × 10"	Kadamba inscription stone	Do
23	6½" × 4½"	Position of ancient dam and inscription stone, Ex. 27	Do
24	Do	Stone foundation above the level of brick wall, Ex. 26	Do
25	Do	View of a house partly excavated, Ex. 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex. 26	Do
27	Do	General view from north-east, Ex. 26	Do
28	Do	Ash pit and small cross wall across older brick wall, Ex. 26	Do
29	10" × 8"	View of large brick wall from south-east, Ex. 26	Do
30	6½" × 4½"	Pots in ash pit in north east corner, Ex. 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex. 25	Do
32	Do	Showing different levels and grinding stone at bottom, Ex. 25	Do
33	Do	View of walls and pottery from the top, Ex. 24	Do
34	Do	View of walls and pottery from the south, Ex. 24	Do
35	Do	View of walls and pottery from further south, Ex. 24	Do
36	Do	Large urn with lid found in the ground near, Ex. 31	Do
37	Do	View of house walls and pottery from opposite bank, Ex. 22	Do
38	Do	House partly excavated, Ex. 31	Do
39	12" × 10"	View of the House after excavation from west, Ex. 31	Do
40	6½" × 4½"	View of right bank of water-course and its layers before excavation, Ex. 40	Do
41	Do	Fire place of Satavahana layer, Ex. 14	Do
42	Do	Satavahana layer with pottery on stone and wall below, Ex. 14	Do
43	Do	Pottery, 12 feet below the ground, black glazed pottery, Ex. 14	Do
44	Do	View from top of deepest excavated portion, Ex. 14	Do
45	Do	Dolmen stone and pottery, Ex. 34	Do
46	Do	View of stone drain, Ex. 34	Do
47	Do	Water reservoir, Ex. 34	Do
48	10" × 8"	Dolmen and stone drain with pottery viewed from east, Ex. 34	Do
49	8½" × 6½"	Stone walls and slab near, Ex. 13	Do
50	6½" × 4½"	Tiger rock, Ex. 13	Do
51	Do	View of Dolmen from west, Ex. 12 a	Do
52	Do	View of Dolmen from south and coin near by, Ex. 12 a	Do
53	Do	Interior view of dolmen from above, Ex. 12 a	Do
54	Do	Interior view of dolmen from above, Ex. 12 a	Do
55	Do	Pottery appearing, Ex. 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex. 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex. 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex. 12	Do
59	Do	Slabs, pottery of dolmen and coins near Ex. 30	Do
60	Do	View of huge slabs from north-east, Ex. 30	Do
61	Do	View of huge slabs from west, Ex. 30	Do
62	8½" × 6½"	View of trench between Ex. 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from Tiger rock	Do
64	10" × 8"	Trench connecting Ex. 12a and 30 from Tiger rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6½" × 4½"	Top of dolmen stones before excavation, Ex. 32	Do
67	10" × 8"	View of dolmen stones from north-west after excavation, Ex. 32	Do
68	6½" × 4½"	Dolmen and pottery, appearing Ex. 33	Do
69	Do	Dolmen and pottery appearing, Ex. 33	Do
70	Do	Slabs and pottery, Ex. 33	Do
71	Do	Brick wall and stone pavement, Ex. 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baral-gondi, Ex. 23	Do
73	Do	Bank of Neralgondi water course before excavation, Ex. 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex. 20	Do
75	Do	Circular wall and lower pottery level from north, Ex. 20	Do
76	8½" × 6½"	Bricks and pottery appearing from the water course, Ex. 41	Do
77	6½" × 4½"	View of bricks visible before excavation on Baral gondi platform, Ex. 21	Do
78	Do	Bricks strown about on Baral gondi platform south-west, Ex. 21	Do
79	Do	Whet stone in cave on top of Baral gondi, Ex. 37	Do
80	Do	Neolith and fire place at bottom, Ex. 38	Do
81	Do	View of whet stone from south, Ex. 36	Do

(Also 20 stereoscopic views taken)

LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

1. Ground plan of Somesvara Temple at Sompur.
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
3. Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
4. Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1927-28..	Rev. Sub-Dn. Officer.	22-12-27	29-2-28	
2	Do	Do	Venkataramanaswami temple	Do	Do	7-6-28	23-7-28	
3	Do	Do	Old Dungeon	Do	Do	22-1-27	29-2-28	
4-7	Do	Bangalore Town	Kempegowda's watch towers	Do	Do	Do	Do	
8	Do	Do	Cenotaph	Do	Do	Do	Do	
9	Do	Gavipur	Gangadharesvara temple	Do	Do	25-12-27	30-12-27	
10	Dodballapur	Dodballapur	Asharkana built by Abtas Khuli Khan.	Do	Do	..	..
11	Nelamangala	Sivaganga	Cave temples of Gangadharesvara and Honnadevi.	Do	Do	Report not	received.	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	12-27	5-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	Do	Do	
14	Do	Do	Timmapparaj Urs Mansion	Do	Do	7-6-28	23-7-28	
15	Do	Kotabagilu or Fort.	Fort	Do	Do	..	..
16	Do	Malur	Aprameyaswami temple	Do	Do	12-27	5-12-27	
17	Do	Do	Kailasesvara temple	Do	Do	Do	Do	
18	Do	Malurpatna	Narayanawami temple	Do	Do	Do	Do	
19	Do	Abbur	Kundapurawami Brindavana	Do	Do	Do	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do	..	..
21	Devanhalli	Devanhalli	Tippu Sultan's birth place	Do	Do	..	..
22	Do	Do	Fort	Do	Do	..	..
23	Do	Do	Gopalakrishna temple	Do	Do	..	..
24	Do	Gangavara	Somesvara temple and inscriptions.	Do	Do	25-12-27	30-12-27	
25	Do	Ardeshalli	Inscriptions	Do	Do	..	..
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do	..	..
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	..	..
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	..	..
28	Do	Do	Somesvara temple	Do	Do	..	..
29	Do	Do	Mokhbara	Do	Do	..	..
30	Do	Siti	Sripatisvara temple	Do	Do	..	..
31	Chikballapur	Nandi	Nandisvara temple	Do	Do	27-6-28	18-10-28	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	12-10-27	5-12-27	
33	Do	Do	Yoga Nandisvara temple	Do	Do	28-6-28	18-10-28	
34	Do	Rangasthala	Ranganatha temple	Do	Do	..	..
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	6-12-27	20-10-28	
36	Mulbagal	Avani	Ramalingesvara temple and inscriptions.	Do	Do	12-7-27	20-10-28	
37	Do	Kurudumale	Somesvara temple and inscriptions.	Do	Do	30-1-28	20-10-28	
38	Do	Mulbagal	Hyderali Darga	Do	Do	11-9-27	Do	
39	Do	Do	Sripadaraya Brindavana	Do	Do	..	..
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	25-3-28	18-10-28	
41	Chintamani	Alamgiri	Venkataramana temple	Do	Do	12-7-27	20-10-25	
42	Do	Kaivara	Amaranarayana temple	Do	Do	..	..
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	..	..
44	Do	Devarayadurga.	Lakshminarasimha temple	Do	Do	..	..
45	Do	Hirigundugal	Viragals	Do	Amildar	..	..
46	Chiknayakan-halli.	Settikero	Yogamadhava temple	Do	Rev. Sub-Dn. Officer.	..	..
47	Do	Huliyar	Mallesvara temple	Do	Do	15-4-28	18-8-28	
48	Sira	Sira	Mallik Rahiman Darga	Do	Do	23-6-28	18-8-28	
49	Do	Do	Jumma Masjid	Do	Do	Do	Do	
50	Madgiri	Madgiri	Fort	Do	Do	29-6-28	Do	
51	Do	Do	Mallesvara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Mallesvara temple	Do	Do	13-6-28	Do	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	..	..

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monuments	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1927-28	Rev. Sub-Dn. Officer.	..	..
57	Do	Do	Balalingesvara temple	Do	Do	..	..
58	Turvekere	Turvekere	Nandi in front of Gangadharevara temple.	Do	Do	15-5-28	18-8-28	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	15-5-28	18-8-28	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	25-12-27	18-8-28	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	..	..
64	Do	Hulikal	Kallesvara temple	Do	Do	..	..
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn. Officer.	..	..
66	Do	Do	Lakshmiramana temple	Do	Do	..	..
67	Do	Varuna	Mahalingesvara temple	Do	Do	6-3-28	27-8-28	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	..	..
69	Do	Do	Narayana temple	Do	Do	..	..
70	Do	Hedatole	Lakshmikanta temple	Do	Do	..	..
71	Do	Do	Nagesvara temple	Do	Do	..	..
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	18-5-28	30-7-28	
73	Do	Do	Sir P. N. Krishnamurthi's Bungalow.	Do	Do	21-5-28	Do	
74	Do	Do	Obelisk Monument	Do	Do	Do	Do	
75	Do	Do	Gumbaz	Do	Do	18-5-28	Do	
76	Do	Do	Jumma Masjid	Do	Do	Do	Do	
77	Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	9-5-28	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	18-6-28	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
82	Do	Do	Ranganatha temple	Do	Do	Do	Do	
83	Do	Do	Portr it Statue of Kanthirava-Narasaraja Vadeyar.	Do	Do	..	..
84	Mandya	Budanur	Anantapadmanabha temple	Do	Do	11-2-28	Do	
85	Do	Do	Visvesvara temple	Do	Do	..	..
86	Do	Basral	Malikarjuna temple	Do	Do	13-10-27	Do	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	1-5-28	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	..	..
89	Do	Kikkeri	Brahmesvara temple	Do	Do	16-12-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	..	..
91	Do	Santetachahalli	Mahalingesvara temple	Do	Do	..	..
92	Do	Agale	Mallesvara temple	Do	Do	..	..
93	Do	Tonachi	Basavesvara temple	Do	Do	..	..
94	Do	Tenginagattu	Siva temple	Do	Do	..	..
95	Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..
98	Do	Do	Mulesingesvara temple	Do	Do	..	..
99	Do	Kambadahalli	Panchakuta basti	Do	Do	..	..
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..
101	Huassur	Dharmapura	Kesava temple	Do	Do	..	..
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	23-2-28	27-8-28	
103	Do	Chik-Hansoge	Adinatha Basti	Do	Do	13-3-28	27-8-28	
104	T.-Narsipur	Talkad	Vaidyesvara temple	Do	Do	..	..
105	Do	Do	Kirtinarayana temple	Do	Do	..	..
106	Do	Somanathapur	Kesava temple	Do	Do	..	..
107a	Do	Do	Panchalingesvara temple	Do	Do	..	..
107	French-Rocks	Melkote	Narayanavami temple	Do	Do	31-3-28	30-7-28	
108	Do	Tonnur	Temples and Darga	Do	Do	..	..
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	..	..
110	Yelandur	Yelandur	Gaurisvara temple.	Do	Do	..	..
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn. Officer.	29-6-28	3-7-28	
112	Do	Koravangala	Buchesvara temple	Do	Do	10-6-28	25-6-28	
113	Do	Ambaga	Prasanna Kesava temple	Do	Do	20-6-28	27-6-28	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	19-6-28	Do	
115	Do	Kondajji	Vishnu Statue	Do	Do	26-6-28	30-6-28	
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	22-6-28	27-6-28	

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1927-28	Rev. Sub-Dn. Officer	12-6-28	7-7-28	
117	Do	Halebid	Hoysaleswara temple	Do	Do	Do	Do	
118	Do	Do	Kedareswara temple	Do	Do	8-1-28	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha Basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santeswara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	
124	Do	Chatchathalli	Chattswara temple	Do	Do	12-6-28	Do	
125	Arsikere	Arsikere	Iswara temple	Do	Do	26-6-28	14-7-28	
126	Do	Do	Gross's Tomb	Do	Do	"	"	
127	Do	Harnahalli	Kesava temple	Do	Do	26-6-28	Do	
128	Do	Do	Someswara temple	Do	Do	Do	Do	
129	Do	Javagal	Narasimha temple	Do	Do	"	"	
130	Do	Hullekere	Channakesava temple	Do	Do	"	"	
131	Do	Mavuttanahalli	Mahalingeswara temple	Do	Do	"	"	
132	Do	Honnawara	Kesava temple	Do	Do	"	"	
133	Channarayana-patas.	Sravan Belgola	Gomateswara statue	Do	Do	13-4-28	26-5-28	
134	Do	Do	Akkana Basti	Do	Do	"	"	
135	Do	Do	Inscriptions	Do	Do	"	"	
136	Do	Do	Chavundaraya Basti	Do	Do	"	"	
137	Do	Do	Chandragupta Basti	Do	Do	"	"	
138	Do	Do	Parswanatha Basti	Do	Do	"	"	
139	Do	Jinanathapura	Santinatha Basti	Do	Do	"	"	
140	Do	Nuggihalli	Lakshminarasimba temple	Do	Do	12-6-28	29-7-28	
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	
142	Do	Anati	Lakshminarayana temple	Do	Do	"	"	
143	Do	Hebbalahalli	Sangeswara temple	Do	Do	"	"	
144	Hole-Narsipur	Hole-Narsipur	Narasimha temple	Do	Do	"	"	
145	Manjarabad	Manjarabad	Fort	Do	Do	12-4-28	7-7-28	
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Rameswara temple	19-6-27	Rev. Sub-Dn. Officer	31-3-28	10-7-28	
147	Do	Bhedravati.	Lakshminarasimba temple	Do	Do	28-4-28	Do	
148	Channagiri	Channagiri	Fort	Do	Do	22-6-28	5-7-28	
149	Do	Santebennur	Mosque and honda	Do	Do	"	"	
150	Honnali	Honnali	Fort	Do	Do	"	"	
151	Shikarpur	Belgavi	Kedareswara temple	Do	Do	"	"	
152	Do	Do	Tripurantakeswara temple	Do	Do	17-7-27	6-7-28	
153	Do	Do	Berundeswara temple	Do	Do	"	"	
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	"	"	
155	Do	Do	Anekallu temple	Do	Do	"	"	
156	Do	Namsapur	Bastis	Do	Do	"	"	
157	Do	Talagunda	Prenaveswara temple	Do	Do	"	"	
158	Do	Do	Inscribed pillar in front of temple	Do	Do	"	"	
159	Do	Malvalli	Inscribed pillar	Do	Do	"	"	
160	Sorab	Kubbattur	Kaitabheswara temple and inscriptions.	Do	Do	28-11-27	6-7-28	
161	Do	Udari	Temples and inscription	Do	Do	"	"	
162	Sagar	Ikkeri	Aghoreswara temple	Do	Do	19-9-27	6-7-28	
163	Do	Keladi	Rameswara temple	Do	Do	27-1-28	"	
164	Do	Kelsi	Temples	Do	Do	21-2-28	6-7-28	
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Report no received	"	
166	Do	Do	Palace side outside fort	Do	Do	25-3-28	6-7-28	
167	Do	Basavana Byana	Devaganga ponds	Do	Do	"	"	
168	Do	Humecha	Bastis and Inscriptions	Do	Do	18-10-27	Do	
169	Tirthahalli	Kavaleidurga	Fort	Do	Do	27-3-28	Do	
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	Report no received Do	Do	

APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	Do	Do	..	..
173	Chikmagalur	Hirimagalur	Yopastambha	Do	Amildar	..	..
174	Do	Marle	Siddesvara temple	Do	Do	..	..
175	Do	Do	Chennakesava temple	Do	Do	..	..
176	Do	Do		Do	Do	..	..
177	Do	Belavadi	Viranarayana temple	Do	Do	..	..
178	Do	Khandya	Mar andesvara temple	Do	Do	..	..
179	Tarikere	Amritapura	Amritesvara temple	Do	Rev. Sub-Dn. Officer	16-5-28	11-8-28	
180	Do	Sompur	Somesvara temple	Do	Do	3-6-28	Do	
181	Mudgere	Angadi	Jain Basti	Do	Amildar	..	..
182	Do	Do	Kesava statue	Do	Do	..	..
183	Do	Kalasa	Kalasesvara temple	Do	Do	..	..
184	Sringeri	Sringeri	Vidyasankara temple	Do	Do	..	..
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	26-1-28	16-7-28	
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	25-11-27	Do	
187	Do	Brahmagiri	Do	Do	Do	Do	Do	
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	26-6-28	Do	
189	Hosdurga	Heggere	Jain Basti	Do	Do	Report not received		
190	Davangere	Anekonda	Isvara temple	Do	Do	Do	Do	
191	Harihar	Harihar	Haribaresvara temple	Do	Do	19-6-28	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	..	..
193	Do	Nanditavare	Do	Do	Do	..	..

APPENDIX E.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
46	33	No date given (Circa 900 A.D.)	1. VAIDUMBAS. Vaidumbha-mahārāja	Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chōrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone.
45	31	Saka 978 (A.D. 1056) 38th year	2. CHOLAS. Kop-Parakésarivarma Rājendra-dradēva.	Records the death of Sôvarasappa, son of Mayindamarasa, also called Rājendra Chôla Pallavāditya, Chief of Koranelli and Nelavanki in the battle of Pulimatti while fighting against Polakēsi (Chalukya king) while Rājārāja Brahmadhīrājar alias Manjappayya was ruling over Mahārājavādi, Pulinādu and Murikinādu from his residence at Ballūr.
45	32	No date given. (Probably of the same date as No. 31.)	....	Records death of a warrior Chôlaganḍa, son of Chôva Vankaraga in the battle of Pulimatti in the presence of Chôvarasa, Chief of Nelavanke and the gift of some land in his memory.
73	73	Saka 979 Vilambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.?)	3. WESTERN CHALUKYAS OF KALYANI. Āhavamalla (Someśvara I)	Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahātātāka, who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Śiva temple named Anḍurēśvara by Prabhu Mahadevaiya and others after purchasing the same from the Brahman mahajanas of the village. Records the grant of the toll-dues of the agrahāra village Piriur to the Brahmans Vāsudēvabhātta and others for the maintenance of their village tank by Manevergaḍe danḍanāyaka Guṇḍamayya.
69	68	Saka 983 Śārvari Bhād. ba 30 Monday. (Monday 28th August, 1060 A.D.?)	Trailōkyamalla (Sômeśvara I)	

92	103	Chálukya Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077).	Tribhuvanamalla (Vikramāditya VI).	Registers the grant of some land to the 500 Vīra Bāṇanīus by Bīya Bālegārasetti of Telunga-vamśa in the presence of prabhus and praje of the agrahāra village Jagale.
71	72	Chálukya Vikrama era 5th year. Pramōdūta Śrā. ba. 10 (date irregular: 5th year of the era is A.D. 1080. Nearest Pramōdūta is A.D. 1090).	....	Memorial raised by a disciple named Vāmadēvaiya to commemorate the death of his guru Dēvaiya of Honnavura.
90	100	Chálukya Vikrama era 5th year. Prajāpati Pushya ba 10 Thursday (date irregular. Fifth year of the era is 1080. Nearest year Prajāpati begins in A.D. 1091.)	....	Viragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane.
89	97	No date	Tribhuvanamalla (Vikramāditya VI).	Viragal recording the death of Rāmiseti while defending the village Hanche against the attack of Pergade Boppadēva.
89	98	No date	Tribhuvanamalla (Vikramāditya VI.)	Records the death of Bettige Sivayya while fighting with robbers.
33	13	No date	Do	See under Hoysalas.
78	79	Saka 1070 Prabhava Pushya ba 30 Sankarānti Monday (10th January, A.D. 1149). But the year is Vibhava (Date irregular.)	Jayasimhadēva Jagadēkamalla.	See under Kalachuryas and Kadambas.
77	78	No date	Bhūlōkamalla	Some Kadamba King is referred to. Details are gone.
78	79	Saka 1070 see under Western Chálukyas.	4. KADAMBAS. Sōvidēva	Records a grant of land under the tank Balakere by Kāmaga-vuṇḍa, son of Mānika Kētiseti of Emmanur for the temple of Rāmésvara while Sōvidēva of Kadamba dynasty was ruling Banavasenād as a feudatory of Vijayāditya, Kalachurya king of Kuntala with title Mahārājādhirāja, etc. The name of Chálukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord.
38	96	No date	Rēchadēva	A memorial stone set up by Dommayya to commemorate the death of his father in a cow-raid during the reign of king Rēchadēva, king of Banavase, devotee of god Madhūkésvara.
78	79	Saka 1070 (see under Kadambas)	5. KALACHURYAS. Vijayāditya	

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
80	81	Eleventh year of Kalachurya king Tribhuvanamalla. Vyaya sam. Chaitra ba. (?) Sunday (The date falls in March, 1166 A.D.)	5. KALACHURYAS— <i>concl.</i> Tribhuvanamalla. (Bijjala)..	Records a fight between Bammarasa, Virarasa, and Hoysana Maṇḍalika of Gutti in the siege of Ginnalagundi and the death of a warrior Kētamallasetṭi during the siege.
90	99	Eleventh year of Kalachurya king Tribhuvanamalla Bijjala. Vyaya sam. Āśādhā śu 14 Tuesday. (Tuesday 14th June, A.D. 1166).	Do ..	Viragal recording the death of a warrior of the village Hanche while fighting with robbers.
79	80	Eighteenth year of Rāya Murāri Sōvidēva. Dundubhi sam. Āśvīja ba. 13 Sunday. Date irregular: 18th year of Sōvidēva is 1184 A.D. which corresponds to Krōdhi. Nearest Dundubhi is A.D. 1202.	Rāyamurāri. (Sōvidēva) (?)..	Viragal recording the death of a warrior Sōvisetṭi while fighting for the defence of the cattle of the village Ennegēri.
33	13	No date	6. HOYSALAS. Vishṇuvardhana ..	The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishṇuvardhanadēvaru. Death of Kētamalla and Mallisetṭi of Arasiyakere is next recorded.
28	9	Saka 1105 Sōbhakṛit. Jyēsthā śu 3 Vaddavāra with Vyāṭpāta and Uṭarāyana. Sankramana: (Thursday 26th May, A.D. 1183).	Vira Ballāla ..	The usual genealogy of Hoysala kings down to Vishṇuvardhana is given in the inscription. A grant of land under Kaṇigan-kere is recorded as having been made by Heggade Rēvaṇṇa Kētamalla of Rājyādhyaksha and the "Gojas" for the temple Gojēśvara of Arasiṅkera and Amritarāsipandita of Kālāmukha sect is mentioned as the donee.
30	10	Saka 1110 Kīlaka Pushya ba. 30 Monday. (Tuesday 14th January, A.D. 1189? Date irregular.)	Ballāla II ..	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Viraballālāsvara in the town Arasiyakere by the king Viraballāla and the grant of some land for services in the temple by the king to Kriyāsakti-pandita, Śaiva priest.

35	15	Saka 1123 Raudri sam. Uttarāyana Sankramana. Chitra śu 13 Vaddavāra. (30th March of 1200 A.D.)	Do ..	Records the gift of some land as umbali to Kātigaṇḍa, son of Jēḍara Daśinayya for having built a tank and the grant by Kātigaṇḍa of some land for service in the temples of Gojjēśvara in Kōṭeyahālu, Mēlēśvara in Gījeyahalli, Gojjēśvara in Arasiyakere.
33	11	Saka 1143 Vikrama sam. Śrāv. ba. 1 Sunday. (Date irregular. Saturday July 18, A.D. 1220 ?)	(Ballāla II ?) ..	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Viraballālēśvara.
33	12	No date ..	Vīra Ballāla. (Ballāla II ?) ..	Vīragal set up by Malligaṇḍa in memory of the death of his brother Rāmaya in a cattle raid.
26	8	No date ..	Vīra Ballāla (Ballāla II ?) ..	Records some grant by Rājadhyaśhada..... while Viraballālādēvarasa was encamped at Huligere.
88	94	Krōdhana sam. Chitra śu 10 Thursday.	Vīra Ballāla (Ballāla II ?) ..	Records the sati performance of Bīramagaṇḍi.
39	19	Saka 1149 Sarvajit Sam. Chaitra śu 3 Monday. (21st March, A.D. 1227 Sunday ?)	Narasimha II ..	Records the construction of Sōmanāthālaya in Kēsavapura by somebody and the construction of a tank Ekkalasamudra by Ekkalasetti, disciple of Trilochanad. va and the grant of some kodagi to Ekkalasetti by the mahājanas of Elāvare for the construction of a tank.
22	2	Pramādi samvatsara ..	Hoyasala Sōmēśvara ..	Records the consecration of some temple and grant of some land for the same.
69	70	No date ..	7. SEVUNAS. Singhanadēva (1210-1247 A.D.)	Sarvādhikāri Honnama, son of Āriya Malisetti is recorded to have made a gift of land in Honnavura for a Śiva temple.
75	74	Dhātu Samvatsara : 7th year of the reign. (1216 A.D.)	Singhanadēva ..	Records a grant of land to a Śaiva priest, Hiriyūra-sthānādhipati by Bommeya Nāyaka.
76	75	Chitrabhānu sam. Bhādrapada. Monday : 11th year of the reign (August, 1282. A.D.)	Rāmachandrarāya ..	Memorial stone set up to mark the death of Rankana in a fight with Hadevaḷa, <i>aliya</i> of Parvata Vodeyar.
84	86	Virōdhi sam. Kārtika śu. 3. (October 15, 1349 A.D. ?)	8. VIJAYANAGAR. Vīra Bukkarāya ..	Records the construction of Sāntinātha basti by two merchants of Banavase and grant of some land for the basti.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kīlaka sam. Chai. śu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368 ?)	8. VIJAYANAGAR— <i>concl'd.</i> Vīra Bukkaṇṇa Vaḍeyar	Records the construction of Mallikārjuna temple in Arasikere called Udbhava-Sarvajña-Vīravijaya-Ballālapura by the mahājanas of the village and the grant of some land for services in the temple including wages to the <i>kalukutiya</i> by the mahājanas under the orders of mahāpradhāna Basaveyadannāyaka and during the administration of Nāyaka Ācharasa, son of Sāvupeya Viṭhangalu.
59	56	Saka 1302 Raudri sam. Māgha ba. 1 Monday Rōhini. (Date irregular: Saka 1302 Raudri. Māgha ba. 1 is 11th January, 1381 A.D., a Friday with Pushya-nakshatra. The nearest tithi that has the week-day and nakshatra is Māgha śu 11, January 7, 1381.)	Vīra Bukkarāya Mahārāyaru.	Records the grant of some land in the village Maddūr otherwise called Upēndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purāṇas and Tiruppāvai (Tamil hymns), etc., in the temple of Dēsinātha by the mahājanas and gaṇḍu-prajegaḷ of Maddūr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka.
85	88	Saka 1321 Kshaya sam. Vaiś. śu 8 Monday. (Date irregular: Saka 1321 is Pramāthin. Taking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Saka 1308.)	Hariharaṛāya (Harihara II)	Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Tauti (Chauti) in Gaḍinād and Kuntaladēsa.
47	36	Virōdhi sam. Kārtika śu 1 Monday. (A.D. 1409 Virōdhi falls in the reign of Dévarāya I but the week-day is irregular for that year.)	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Records the grant of tax on looms, etc., of the village (Gangavādi ?) for god Nanjarasa Voḍeyar.
62	60	No Date.	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Viragal recording the death of Kāmagaḍa.
51	44	Saka 1419 Pingala sam. Śrāv. śu 15 Saturday with Dhanishṭhā (Saturday 12th August 1497 A.D.)	Kathāri Śāluva Narasimha	Kathāri Śāluva, son of Bukkāmbikā is recorded to have performed Tulāpurusha-dāna and to have given away the village Mādāpāyakanahāl'i to the Brahman Kāmiyāchārya, a worshipper of goddess Ambikā.

56	49	Saka 1440 Īśvara sam. Kār. śu 12. (Saka 1439 is Īśvara. Kār. śu 12 of this year falls in October 1517 A.D.)	Krishnarāya	Records the gift of the village Kundalavāḍi by the king to a Brahman Rāmānuja.
65	63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (Lunar eclipse) date irregular : Saka 1454 is Nandana. Chaitra śu 15 of this year is Thursday without lunar eclipse. Saka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day.	Achyutarāya	Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkatādri daivajna, great-grandson of Venkaṭadri-yajamāna of Ānegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious).
63	64	Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse) : date irregular. Jaya is Saka 1456 or A.D. 1534.	Do	Records the grant by Chikkappannarāya of Guttala of the office of <i>dēspande</i> in Huru'ipāleya to Venkaṭadriyajamāna, same as that referred to in the above inscription. The grant ends with the name Khanḍerāya (grant probably spurious).
60	57	Svabhānu sam. Srā. śu 10	Tirumalarāya	Registers the gift of some land for food-offerings to god Sōmēśvara of Upēndrapura by the nāḍ-gaudus of the village.
97	108	Saka 1300 (A.D. 1378)	9. GERSOPPE CHIEFS. Haiveya-bhūpāla	Records some grant made by Honnapasetṭi, brother of Nambisettī. To this family belonged Rāmakka, wife of Rāmānāhegade and mother of Yōjana-setṭi. Rāmānāhegade was the son of Sōmana dandanāyaka, an officer (paṭṭavardhana-bāhattaraniyōgi) under Basavadēvarasa, ruler of Banavasi and Gokarna whose capital was Chandrapura (Chandraguttī?). Basavadēvarasa's overlord was king Haivebhūpāla ruler of Gersoppe kingdom. All the above rulers are stated to be Jains.
99	109	Saka 1314 Prajāpati sam. Kār. śu 5 Sunday. (20th October, 1392 A.D.)	Haive-nripa	Records the construction of a Jaina basti called Anantatīrthankarachaityālaya in Gersoppe by Yōjanasetṭi. His wife Rāmakka was the daughter of Mānikasetṭi and Nāgave and died by <i>sanjāsana</i> .
100	111	Saka 1323 Vikrama sam. Māgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.)	Baichirāja	The inscription records the death of Mangarasa, chief of Nagirapura, <i>aṭiya</i> of Haiverāja. Baichirāja seems to have been in some way connected with Haiverāja and Honnabhūpa, rulers of Nagiri kingdom.

List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
99	110	Tārana sam. Phāl, śu 1 Sunday (A.D. 1404 is Tārana. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.)	9. Gersoppe Chiefs— <i>concl'd.</i> Haivannarasa	This is a memorial stone recording the death of Sântaladēvi, daughter of Bommanasetti and Bonmakka, who was a daughter of Arasappodeyar. Sântaladēvi's husband was Haivannarasa, son of Mangarāja who was the son of Kāmarrāja and Māliyyabbarasi, daughter of king Honna of Gersoppe.
95	105	Saka 1343 Sārvari sam. Māgha śu 5 Wednesday (January 8, 1421 A.D., if Sārvari, Saka 1342 is taken.)	Do	Records a grant of land by Haivannarasa, his son Padmannarasa and daughter Jakkaladēvi for Pārśvanātha temple in Dharmapura and in memory of Tangaladēvi, wife of Haivannarasa. The ancestry of Tangaladēvi and Haivannarasa is next given. Then come the names Mangabhūpa, Kēśava, Honnabarasi of Ānevali, her husband Haivanripa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhūpa and her children Haivana and Mābalāmbā. Mābalāmbā's husband is stated to have been Kēśavarāya, son of Tangedēvi, related to Mangabhūpa, who was the son-in-law of Haivebhūpa, a descendant of Honnarasa king of Nagira. Ambirāya, husband of Mānikadēvi was descended from Kēśavarāya. His son, Sanga, a devotee of God Jinēdra of Kshēmapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanripāla ruling in Pāschimanādu in Kuntaladēsa. His son-in-law (?) was Tammarasa, ruler of Irundūr. Tammarasa's elder sister's son was Kallarasa of Irundūr. Kallarasa's sister was Tangaladēvi, wife of Haivannarasa and her son was Padmannarasa, the donor.
102	112	Saka 1520 Hēvaḷambi sam. Māgha ba 5 (Saka 1519 is Hēvaḷambi. Māgha ba 5 of this year is equivalent to 16th February, 1598 A.D.)	Sāluva Chennabhairādēvi of Nāgira kingdom.	Chennabhairādēvi is stated to have been ruling over Haive, Tu'u, Konkana and other kingdoms. The inscription records the construction of Tiruvengalanātha temple in the name of the queen at Gersoppe by Vāduga Tammappa Sēnabōva and the

71	70	Vilambi sam. Bhādrapada śu 14 (No Saka year is given. Vilambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)	Do	Records the grant of some land by Śenabōva Timmarasaiya for offering lights in the temple of Hanumantēśvara in Gōvardhanagiri.	gift of some vrittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.
95	107	No date. (May belong to the same date as No. 112; the names Ajana and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.)	No king	Records the setting up of an image of the Jaina god Nēminātha by Ajana whose mother was Mābāmbā and whose father was Kallapaśrēsthī, son of Ojanaśrēsthī. The guru of Ajana is stated to be Dēvachandra, son (disciple) of Lalitakīrti of Dēsigana and Ghanaśōkavali.	
67	65	Saka 1431 Vibhava sam. Kārt. ba 30 Sunday (Solar eclipse) (late irregular: Vibhava is Saka 1430. If Saka 1431 is taken, Kārtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)	10. Keladi chiefs. Sadāśivanāyaka	Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadāśivanāyak, son of Chaudagōṇḍa Bhadragōṇḍa, son (i) of Basagōṇḍa, grandson of Gōpagōṇḍa and great grandson of Dēvagōṇḍa. The titles Yaḍava-Murāri, Kōtekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious.	Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadāśivanāyak, son of Chaudagōṇḍa Bhadragōṇḍa, son (i) of Basagōṇḍa, grandson of Gōpagōṇḍa and great grandson of Dēvagōṇḍa. The titles Yaḍava-Murāri, Kōtekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious.
61	58	Saka 1596 Pramādi sam. Nija Bhādra. ba 5 (Pramādi is Saka 1595. Taking this year the date is equivalent to September 20, A.D. 1673).	Chennammāji (Queen of Sōmaśekhara Nāyaka).	Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Ke'adi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramita.	Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Ke'adi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramita.
63	61	Saka 1607 Raktākshi sam. Nija. Śrāv. su 5 (Saka 1606 is Raktākshi. Nija Śrāv. śu 5 of this year is equivalent to August 5, A.D. 1684).	Do	Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.	Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.
64	62	Vriśha sam. Phāl. śu 10 (The only Vriśha in this reign falls in Saka 1563 and Phāl. śu 10 of this year is equivalent to February 29, 1642 A.D.)	Vīrabhadranāyaka	Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.	Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—concl'd.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
54	47	Saravajit sam. Śiāv śu 6 (July 23, A.D. 1707 ?)	11. MYSORE KINGS. Kanthirava-Narasarāja Oḍeyar (II).	A <i>nirūpa</i> issued by the king to Chaluvaia of Mahisūra-nagarada hobali-sīme-vichāra to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmikānta temple in Kalale village and to set up an inscription stone to mark the grant.
54	48	Sarvadhāri sam. Kārt, śu 15 (Oct. 18, A.D. 1708 ?)	Do	A <i>nirūpa</i> issued by the king to Haridāsaia, <i>manchagāra</i> to pay up all the revenues of the villages Uppinahalli and Sōre-kāyipura for services in the same temple (of Lakshmikānta)
53	46	Khara sam. Vaiś, śu 11 (April 18, A.D. 1711 ?)	Do	A <i>nirūpa</i> issued by the king to Chaluvaia (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali.
53	45	Saka 1683 Vishu sam. Kār. ba 10 (Nov. 21, A.D. 1761.)	Krishnarāja Voḍeyar (II)	Records the purchase grant of the village Chilikavādi in Satyā-gālasthala on the receipt of the price from the settlers to Venkatārāmaia by the king.
76	76	....	12. MISCELLANEOUS CHIEFS. Mārārka-arasar (king of Banavase).	Vīragal recording death of a hero in the village Bandane.
48	37	Saka 142. Raudri sam. Push ba 10 Tuesday (5th January, A.D. 1501).	Vīra Channa Nanjarāya Oḍeyar.	Records the building of a new village Rāuttapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhu</i> s and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantrīśvara under the <i>nirūpa</i> of mahāpradhāni <i>Siddhagayarāva</i> , a minister of mahāmaṇḍalēśvara Vīra Channa Nanjarāya Oḍeyar.
86	90	Saka 1628 Pārthiva sam. Jyesh. śu. Tārana sam. Pushya ba 9. (Pārthiva is Saka 1627 or A.D. 1705) Tārana is Saka 1628 or A.D. 1706.	Deśāyi Guttalada Hanuman-tagaṇḍa.	Records some remission of tax for the maintenance of horses granted to Mari Basapagaṇḍa of Kopa in Hurulipattana-sīme.

85	87	Saka 1626 Tārana sam. Chaitra ba. 5. September 5, 1716 A.D.	Do	..	Records similar remission granted to Virapagaṇḍa of Hirīya Chauti.
86	89	Saka 1638 Durmu- khi sam. Āśv. śu 1 Virōdhikṛit sam. Vaiś ba 1	Désāyi Guttala Lachapa- gaṇḍa.	..	Registers gift of some land in the village Chikkachauti as <i>sattige-nūnya</i> to Gaṇḍa Basappa.
83	85	Saka 1646 Krōdhi sam. Śrā. ba 5 Monday. (Wednesday? 29th A.D. 1724.)	Guttala Mānika Kālagauḍa's Lingapagaṇḍa.	..	Records the gift of some land to Kanchapa a servant.
57	50	Bahudhānya sam. Śrā śu 15	Bayichanāyaka	..	Records the gift of some land for the service of god Vīra- bhadrā.
50	43	Saka varsha 904 Chitra (bhānu) sam. Śrā. śu 10 Monday.			Records the construction of a temple and the grant of some land in Oragāl village by some Brahmans of Maḷur and Mallayya.
92	104	Saka 1374 Āngirasa sam. Mārga. 30 Sunday (Sunday 10 December, 1452 A.D.)			Records the grant of some land in the village Nellikoppa for nandādīpa in some temple by the gaṇḍas of Chandragutti.
49	39	Saka 1440 Bahudhānya sam. Pushya śu 10.	Mahāmaṇḍalésvara..... ....nāyakaru.		Records the grant of right to collect tolls and other taxes.
50	42	Saka 1462 Vikāri sam. Phāl. śu. 5.	Varadarasa: Narasayya	..	Records the grant of some land to somebody.
81	82	Saka 1690 Sarvadhāri sam. Māgha śu 7 (13th February, A.D. 1769.)	Basavalingappa, gaṇḍa of Nandināthapura.		Gift of some land for nandādīpa at the gadige of Koṭṭūra Basavésvara.
68	67	Saka 1730 Vibhava sam. Āśv. śu 13 Sunday (2nd October, A.D. 1808.)	....		Registers the sale of a slave-girl of Holeya caste.
					<i>The rest are private grants without dates.</i>



APPENDIX D.

INSCRIPTIONS IN KANNADA CHARACTERS

ಚಿತ್ರದುರ್ಗದ ಡಿನ್ಸಿಕ್ಟಿನ ಶಾಸನಗಳು

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು

1

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕರ್ಣೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ
ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ.....ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ
- 2 ಸುದ.....ಶುಕ್ರವಾರದಂದು ಕುಂದಗೋಳ
- 3 ಕಲಗಡು.....ನಡಿಗರ
- 4 ನಾರಯನಾಯ.....ಮಡಿದಂ

2

ಹದಡಿಹೋಬಳಿ ಲೋಕೀಕೆರೆ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗನ್ನಾಥ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'x2'

- 1
- 2
- 3ಪ್ರಮಾಣ.....
- 4 ಸಂವತ್ಸರ.....
- 5
- 6 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಮಯ್ಯಳ ಸೋಮೇಶ್ವರ
- 7ಕಂಕಪ್ಪಜೀಯ
- 8ಮತ್ತರಾ.....
- 9ಪ್ರತಿಷ್ಠೆ.....
- 10
- 11 ಸಾಸಿರ ಕವಿರೆಯ.....
- 12 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪವಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 13 ಜಾಯತೇಕ್ರಿಮಿ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀ
- 14 ಯೋಧವದ್ವಿಃ | ಸರ್ವಾನೇತಾರ್ಥಾಧಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮಯೋ ಧೂಯೋ ಯಾಚಕೇ ರಾಮಧದ್ವಃ

3

ಅದೇಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೋಡಿ ಕರ್ಣೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಅಗ್ನೇಯ ಕಂಬದಲ್ಲಿ.

- | | |
|-----------------------------|-------------------------|
| 1 ಯೀ ದೇವಸ್ಥಾನ ಶಿಲಿಲವಾಗಿ ಇದಂ | 4 .....ತಿಮ್ಮ ಪನಹಳ ರಂಗ |
| 2 ತದನು \|೦ | 5 .....ಚಂನ ಬಸವ |
| 3 ಯೀಶ್ವರ ಸಂ ಕಾರ್ತಿಕ ಶುದ | 6 .....ಸ್ವರು ಮಾಡಿದ ಸೆವೆ |

ಹಾಸನ ದಿವ್ಯ ಕ್ಷಿಪ್ರ ಶಾಸನಗಳು

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು

4

ಅರಸೀಕೆರೆ ತಾ|| ಕನಕಾ ಹೋಬಳಿ ಮಳೆಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- 1 ಶ್ರೀಮಹಾದೇವ ಶರಣು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ಕೈ
- 2 ರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 3 ೧೨೬೧ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯತ್ರ ಸು ೧ ದಂದು ಶ್ರೀಮನ್ನಹಾ ಮಂಡಲೇಶ್ವರ
- 4 ಅರಿಯಾವಿಧಾಡ ಧಾಪ್ಪೆಗೆತಪ್ಪುವ ರಾಯರಗಡ ಶ್ರೀ ವೀರಬುಕ್ಕಂಜಪೊಡೆಯರು ಪ್ರಿಥ್ವೀರಾ
- 5 ಜ್ಯಂ ಗಯವಲ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ಬಸವಯ ದಂಜಾಯ್ಕರ ನಿರೂಪದಿಂ ಸಾಲುಪಯ
- 6 ವಿಲಂಗಳ ಮಗ ನಾಯಕ ಅಚ್ಚರ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಕಿ
- 7 ತ ಶ್ರೀಮತು ಸರ್ವನಮಸ್ಕದ ಪಿರಿಯಪಟ್ಟದ ಮಹಾಗ್ರಹಾರಂ ಉದ್ಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬರಾ
- 8 ೪ ಪುರವಾದ ಅರಸಿಯಕೆಟೆಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಸಾಯಿರೋಕ್ಕಲು ಮಾ
- 9 ದಿದ ಧರ್ಮ ಪೂರಡಿಯ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರಿಗೆ ಹೊಸಾಗಿ ದೇವಾಲಯ ಮಾಡಿದ ಸಂಮಂಥ ಅದೇ
- 10 ವರ ಅಮೃತವಡಿಗೆ ಆಗುಳಿಯ ಬಯಲಲು ಅದೇವರ ಗಡಕಂಬ ೪೦ ಆ ದೇವರ ಕೈಪೂರ
- 11 ದಿ ಯೊತ್ತಿನಲ ಕೈ ೧ ಸಂಜೆ ಮಲದ ಹಿಂದಣಕ್ಕೆ ೧ ಅನ್ನು ಆ ದೇವರ ಅಮೃತ ಪ
- 12 ಡಿಗೆ ಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬಹುವು ಶ್ರೀಕಾರಿಯ
- 13 ದೇವಾಲಯ ಮಾಡುವ ಕಲುಕುಟಗರಿಗೆ.....
- ಮಾಡುವುದಕೆ..... ಸಹಾಯವಾಗಿ
- 14 ಗಿ..... ಸಂಮಂಥ ಆ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಶ್ರೀ ಕಾರಿಯ
- 15 ಜಯನು ಆ ಚಂದ್ರಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಮಾಡಿದ
- 16 ಧರ್ಮ ಆ ದೇವರಿಗೆ ಹೊದೋಂಟ ಸೋಮೇಶ್ವರ ರೊತ್ತಿನಲ ವೀರ ಮಾಡಿಕೊಂಡಿತ ಹೊದೋಂಟ ಆ ವೀರ ಆಯ
- 17 ಹಿಂದೆ ಪೊಂದು..... ಹೊದೋಂಟ ಆ ದೇವರಿಗೆ ಸಲುವುದು..... ಧರ್ಮವನ
- 18 ೪ದವರು ಕಾಶಿಯಲ..... ಕೊಂದ ಪಾಪದಲು ಹೋಹರು ಮಂಗಳ ಮಹಾಶ್ರೀ
- 19 ಬೊಕ್ಕಸದ ಸೇನದೋವ ಜಂನಯ್ಯನ ನರಸಿಂಹದೇವನ ಬರಹ

5

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲ.

- | | |
|-------------------|------------------------|
| 1 ಪಯಂಗಳ ಸಂ | 4 ಗಳು..... ಬಿಟ್ಟ |
| 2 ಅಸಾಡ..... | 5 ನಂದಾ..... |
| 3 ಶ್ರೀರಾಮಯ | 6 ಧರ್ಮ |

6

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲ.

- | | |
|-----------------------|----------------------|
| 1 ಬರ ಸಂವತ್ಸರದಲು | 4 ವರ ಸೇವೆಗೆ ಯೆತ್ತಿನದ |
| 2 ಮಲ್ಲಯದೇವಯ್ಯ | 5 ಕಲ್ಲುಕೆಲನದ ವಂಟ |
| 3 ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನ ದೇ | 6 ಪ |

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬಿಟ್ಟಬುಡದಲ್ಲ ಕಾಕವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲ ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6" × 2'—0"

- | | |
|---------------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವಿಕೃತಿ ಸಂವತ್ಸ | 5 ಯ್ಯನುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಹಾ |
| 2 ರದ ಶು ಸು ೧೩ ಶು ಶ್ರೀಮತು | 6 ಜನಂಗಳುಂ ಸಮಸ್ತ ನಖರಂಗ |
| 3 ಮಹಾಪ್ರಧಾನಂ ಬಸವದಂಜಾ | 7 ಳು ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನದೇವರಿಗೆ |
| 4 ಯಕರ ನಿರೂಪದಿಂ ತವ್ವ | 8 ಬಿಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ೫ ಅಯ್ಯ |

ಅರಸೀಕೆರೆ ತಾ|| ಕನಡಾ ಹೋ|| ಮಳೆಮಲ್ಲೇಶ್ವರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹೊಲದ ಬದುವಿನಲ್ಲಿ
ದಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—6"×3'—6"

- 36 ಹೊಯ್ಸಳಾ ದೊಳ
37 ಅವರೊಳ ಮಧ್ಯಮನಾಗಿ
38 ರೋಕೋತ್ತಮಂ ತಾನೆನಲು
39
40 ವೀರಬಲ್ಲಾಳ ದೇವರಸರು
41 ಹುಲಗೆಪುಯ ನೆರೆವೀಡಿನೊಳು
42
43
44 ರೋಕದೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗು
45 ಪ್ರಜೆ ಮೆಚ್ಚಿಗಂಡರುಂ
46 ರಾಜಾಧ್ಯಕ್ಷದ
47 ರಿಗೆ ಪಡೆವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ
48
49 ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು
50 ಇಂತೀಧರ್ಮವಂ ಪ್ರತಿಪಾದಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳೆ
51 ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು ಕವಿರಯ ಕೊಂದ
52 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಮಃ ||

ಅರಸೀಕೆರೆ ತಾ|| ಅರಸೀಕೆರೆ ಚಾನಿನ ಬಳಿ ದೊಡ್ಡ ಕೆರೆಯ ಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿ ದೊರೆತ ಈಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7'—6"×3'—0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2 ಸ್ತಂಭಾಯಸಂಧವೇ || ಶ್ರೀಸೋದರಾಂಬುಜ ಭವಾದುದಿತೋತ್ತಿ ರತ್ತಿಜಾತೇಂದು
3 ಪುತ್ರ ಬುಧಪುತ್ರ ಪುರೂವಪ್ರಜಃ | ಅಯುಶ್ಚ ತಸ್ಯ ಸಹುಷೋನಹುಷಾದ್ಭಯಾತಿ
4 ರಾ ತಸ್ಯಾಧ್ಯದಯ್ಯದುಕುಳೇ ಬಹವೋಬಧೂಪುಃ || ಬೃಹತ್ಕೇಶುತೇಪುನ್ಮಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ಪ್ರದ್ವನೇ
ಮುನಿವರೇಣ
5 ಸಳಃಕರಾರಂ | ಶಾರ್ದೂಲಕಂಪಿಧ್ವಿ [ಪ್ರತಿಹಿ] ಹೊಯ್ಸಳ ಇತ್ಯತೋದೂತ್ತಸ್ಯಾಭಿಧಾ ಮುನಿವಚೋಪಿಚಮೂರ
ಲಕ್ಷ್ಯತತೋದ್ವಾರಾವತೀನಾ
6 ಥಾಃ ಪೋಯ್ಸಳಾದ್ವೀಪಿರಾಂಚ್ಚನಾಃ | ಜಾತಾಶ್ಚತಪುರೇತೇಪು ವಿನಯಾದಿತ್ಯಧೂಪತಿಃ || ಶ್ರೀಮತು ಯದುವಂಸೋ
ದ್ವವ ಧೂಮೀಂದ್ರ
7 ನತ ಕಿರೀಟತಟ ಪುಟ್ಟಿತಪಾದಂ ಹೇಮಾದ್ರಿಯು ಧರಣೀಪತಿನಯಾದಿತ್ಯಂ || ಕೆಳಗಂಗೆಯೊ
8 ಕಮಳತೆಯುಂ ಕಳಸೊಬಗಿಂ ಗಿರಿಬಯಲಿನೆ ಸಿರಿಯೊಡನೆ ಭವದ್ವಿಕೆಳೆಯಬ್ಬೆಗನಾಮ
9 ಮಾದುದಂತನ್ಮರ್ತ್ಯಂ | ಯಾದವವಂಶಕೃಮರೆ ಮಹೋದಯಮೆಜೆಯಂಗನ್ನಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನ
10 ಯಂ ವಿನಯಂ ಶೋಧರಮನಿತನಗೆನೆಗಲ್ಮ ಧೀರೋದಾತ್ತಂ ಮಮಳತೇಜಗುಣಂಪೇರುಗಿಂ
11 ದ್ವವಜಕ್ಕೆ ಚಯ್ಯಾಡಂಬರಮೆಂಬಂತಿರರೊಪ್ಪಂ ಬಡೆದಾತನಿರೆ ವೆಜೆಯಂಗನ್ನಪತಿ|ಅಜಯಂದೇಜಕಂಗೆ
12 ನೆಜೆಯಂ ನಜೆಯಂ ಕೃಪಣತ್ವಮಂ ಗಣಾಂಗನೆ ನೆಜೆಯಂನಾಡಿಯಡುವುಧನಜುಯದವರಹಂ
13 ಗಳಬಲಜುಯನೆಜೆಯಂಗನ್ನಪಂ | ತ್ರಿಣಯನನರಾತಿಪುರುಷಂಹರ ಕ್ಷಂ ವನಜಜನಲಲ
14 ನೆಚತುರಾನನ ವಂದಿತನಾದನುಬ್ಬನಾಥ ವನುವಿನಮಾ ಮೆಂಬಿನವೆಜೆ
15 ಯಂಗನಾದನೆಜೆಯಂ ಗುಣಸಂತತಿಗೇಂ ಕೃತಾರ್ತ್ಯನೋ || ತ ತನವ.ಳವಂವದ ತನಪತಿಬ್ರತಾನು
16 ರಾಗಂಗೇಡೆಗೊಂಡ ನೊಲದವ್ವಾಂಗದರ್ಪಣಂ ಹೃದಯಮಾಗಿರ ರೇಚಲದೇವಿತಾ
17 ನು ಮಂಗಳ ಪೂರ್ಣಕುಂಧಮನೆ ಪಾರಿರುಹಭವಂಗೇ
18 ನುಳಚಂದ್ರಂಗೆ ಧೀರಂಗೇಚಲದೇವಿ ಗಭೀರಂಗಜೆಯಂಗ ನೃಪತಿಗಾದಂ | ಮೂವರ್ವೇವರಸತ್ತಿಯ ಮೂವ
19 ರೊಳಂ ತಪ್ಪದೆನಿಸಿವೆಗೃಹಾರ್ಪಣದೀವರರೋಚನೆಗೇಚಲದೇವಿಗೆ ಬರ್ಲಾಳವಿಷ್ಣು ಪುರದಯಾದಿತ್ಯರು ||
20
21 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ತುಳುವುಳಜಳಧಿ
ಬಡಬಾ

- 22 ನಳಂ ಪರಮಂಡಳಸೂಚಕಾರ
 23 ಸರಣಾಗತವಜ್ರಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋ
 24 ದ ನಾಮಾದಿ ಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡುಕೊಂಗುನಂಗಲಗಂಗವಾಡಿ ನೊಳಂಬ
 ವಾದಿ ಹಲ
 25 ಸಿಗೆ ಹಾನುಂಗಲ್ಲುಟ್ಟಂಗಿಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ನಸಹಾಯನೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ
 ದಂಕರಾಮ
 26 ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರು ದುಷ್ಕನಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ಯ ರಕ್ಷಿಸುತ್ತಂ ದೋರ
 ಸಮುದ್ರ
 27 ದ ನೆರವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರೆ ತಡೀಯ ಪಾದಪದ್ಮೋಪ ಜೀವಿಗಳ
 ಪ್ರರಾಜ್ಯಾಧ್ಯ
 28 ಕರಣಂಗಳಕ್ಕೀರ್ತಿಯಂತೆಂದೊಡೆ | ಹರಿಹರದೇವನಗ್ರಸ್ತತರೇಚನಾತನ ಗುಣನಿಧಿಮಾಧವಸದುಗುಣ
 ನಾರಣದೇ
 29 ಸಣದಾನಿ ತಾನೆನಿಪರೆಸೆವ ದೇವನೊಪ್ಪರೊಪ್ಪಿದರು ವರಗುಣ ಮುಖ್ಯರೂರ್ತಿತ ಗೋತ್ರಪವಿತ್ರಕರೀ ಧರಿತ್ರಿ
 30 ಯೊಳು || ಬಲದವರ ಮನಿತೆಯರ ನಲ್ಲಂ ಸತುಕ್ಕೀರ್ತಿ ಆತಗೆ ಮುದದಿಂದೀಯಲಿಬಲ್ಲಂ ಜಾತನೆಯಲಿಲತಂ
 ಕೇತಮಲ್ಲ
 31 ಮೂಪ || ಪಳೆಯಕತ್ತರೆಮಾಂಬನ ದಳದಳಿತ ಸಂಸಮರೈಗಳ ಪೂವೆಂದಿನ ದೆಳದಿಂಗಳೆಂದೆನೆ
 ಕಣ್ಣಯಿ
 32 ಲಿಲಚಲುವೊಪ್ಪದರನಿಯ ಕೆಪೆಯೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಸಂಪನ್ನರುಂ ಅಶ್ವಿತಜನ ಕಲ್ಪವೃಕ್ಷರುಂ ಸರಣಾ
 33 ಕವಜ್ರಪಂಜರರು ನುಡಿದಂತೆ ಗಂಡರುಂ ಸಕಳಜನಪೂಜ್ಯರುಂ ನಿವರ್ಮುನಿಮ್ನರರುಂ ಶ್ರೀಗೊಜ್ಜೇಸ್ತ
 34 ರದೇವರ ಪಾದಾರಾಧಕರು ಮಪ್ಪಗೋಜರಮಹಿಮೋಂನತಿಯಂತೆಂದೊಡೆ
 35
 36 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು
 37 ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳನ ದೆಸದಿಂದ ರಾಜ್ಯಾಧ್ಯಕ್ಷದ ಹೆಗ್ಗಡೆರೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗಳು ವರನಿಯಕೆಪೆ
 38 ಯ ಮಹಾಜನಂಗಳು ಸಮಸ್ತಪ್ರಜೆ ಗಾವುಂಡುಗಳು ಯ ನುಬರಂಗಳು
 39 ಬೂವಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ವಾಸಕವರ್ಷ ೧೦೦೫ ಶೋಧಕ್ಕುತು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠಸು
 40 ದ್ಧ ೩ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಾಣ ವೃತ್ತಿಪಾತದಂದು ಆಗೋಜ್ಜೇಸ್ತರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋ
 41 ಗಕ್ಕೆಂದು ನಂದಾದೀವಿಗೆ ಬಂಡನ್ನುಟತ ಜೀಣ್ಣೋದ್ಧಾರ ದೇವರ ಆಹಾರದಾನಕ್ಕವಾಗಿ ರಾಕುಳಾ
 42 ಗಮಸಮಯ ಸಮುದ್ದರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮಪ್ಪ ಅಪೋರಷಕ್ತಿ ಪಂಡಿತನಿಸ್ಸ ಧರ್ಮರಾಸಿ
 ಪಂಡಿತರಮಗ
 43 ಅಮೃತರಾಸಿಪಂಡಿತರ ಕಾಲಂಕರ್ತಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಕಣಗನಕೆಪೆಯಕೆಳಗಣ ಗದ್ದೆಸಲಗೆ ೪ ..
 44 ಡಿಯದೆದರೆ ಕಂ ೧೦೦ ಪಡುವಲು ಆಲದದೆದರೆ ಕ ೧೦೦ ದೇವರಿಗೆ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧರ್ಮ
 45 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವನುಂಧರಾಂ ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

10

ಅರಸೀಕೆರೆ ಕನದಾ ದೊಡ್ಡಕೆರೆಯ ಕೆಳಗೆ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ನಿಕ್ಕಿದ ಶಾಸನ.

ಪ್ರಮಾಣ 6'—6"×2'—9"

- 1 ನಮಸ್ತುಂಗಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯಶಂಭವೇ |
 2 ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಯಲೋಧ್ಯಚ್ಚರಿತಮುದಿತ ಸತ್ಯಸ್ತುರದ್ವಿಶ್ವಧಾತ್ರೀ ವಿಸ್ತಾರೋದಾತ್ತತೇಜಃ ಜನಹ
 3 ದಯವಿಕಾರೋದಯಂ ವೀರವಿದ್ವಿಟ್ | ನಿಸ್ತಾರಾನೂನದಾನಾರ್ದಿತ ತಮಮಮಳಂ ವಿಶ್ವವೇದಾಂಗರೋಕ ಪ್ರಸ್ತು
 ತ್ಯಂತಾನೆ
 4 ನರಧಾನುವಿನ ಪೋರಸೆಗುಂ ಪೊಯ್ಸಳೋಬ್ಬಳಿತವಂತಂ || ಪದದಾಪೋಯ್ಸಳವಂತದೊಳ್ಸನಿಕಳಾ ನೈ
 5 ಮ್ನಲಮಂ ದೇವಭೂಜದದಾನೋಂನತಿಯಂ ಪ್ರಭಾಕರನತೇಜೋರಾಸಿಯಂ ರಮ್ಯಪೂರ್ವದಿಶಾಧೀಶಗಜೇಂ
 6 ದ್ರದೊಂದುಮದಮಂ ತಂನಬ್ಬ ಉಂತಾಳ್ವಿ ಪುಟ್ಟಿದನುದ್ಧದ್ | ವಿನಯಾಂಭೋರಾಶಿವಿನಯಾದಿತ್ಯಾ ವನ್ನಿಪಾಳಕಂ ಆತನ
 7 ತನಯಂ || ಎಣಗುವರಿನ್ಯಪರ್ಗ್ಗ ನಿಡಿಲಪೋರಣಗುವನೆಣಗಿಸುವನಮರ ರಮಣಿಯರ ನದೇನೆಪೆಯಂಗನ್ನಪತಿ
 8 ಗುಣಗಣದೆಪೆಯನೊ ಮಾಡಿದರ್ಗ್ಗ ಮಾರ್ವರಿಲ್ಲೇಜಗದೊಳ್ || ಲಲಿತಾಂಗಿ ಶೀಲವತಿ ಯೇಚರೆಗಂ ಗುಣಯಜಗನ್ನಪ
 9 ತಿಗೆ ಜನಿಯಿಸದರ್ಚಲದ ಕಲತನದ ಪೆಂಪಿನನೆರೆಯನೆ ಬರಾಳುವಿಷ್ಟುವುದಯಾದಿತ್ಯರು || ಅವರೊಳಗೆ
 ವಿಷ್ಟುನೃಪನ
 10 ವಿಕ್ರಮಮೆನ್ನೆನೆ || ಮುನಿಸಿಂದರುಣತ ಕಡೆಗಣ್ಣಿನೊಡಪೆ ವಿರೋಧಿನ್ಯವನಪ್ಪಾಂಗಂ ವಿಷ್ಟುನೃಪಾಳಂಗ
 11 ಪುಪ್ಪು ನೋಡನುಪಮಮವನಳಮಿಯತರರಳವಿಯೆ ಜಗದೊಳ್ | ಬುಧರೋಕಾಶ್ಚಯನೆಂಬ ತಾಕ್ಷ್ಯರಥನೆಂಬ
 12 ಬಾಯಿತಾಕ್ಷಂ ದರೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಧದ್ | ಬರಾಸ್ತತನೆಂಬ ಧರಿತ್ರಿವರನೆಂಬರೋಕನು
 13 ತನೆಂಬೀ ಪೆಮ್ಮೆಯಂ ನೋಡೆ ವಿಷ್ಟುಧರೇಶಂ ಸರೆವಿಷ್ಟುಪೋರ್ ಸೊಗಯಪಂಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ || ಅವಿಷ್ಟುಧೂಪ
 14 ನೊಳ್ ಮಾಡೇವಿತ್ಯಂದೆತ್ತು ಪೆತ್ತಳುತಮ ಲಕ್ಕಾಡೇವಿ ನರಸಿಂಹದೇವೋವ್ವೀಳವರನ ನನೂನ ಪುಣ್ಯವತಿ ವಸುಮ

- 15 ತಿಯೋಳ್ || ಕದನದೊಳಾನರಾತಿಗಳ ದ್ವಂದ್ವದನ್ನ ಮನೊತ್ತಿ ಕಿಬ್ಬ ತದಾಬಿಡುವನೆ ಪೊಯ್ಯೆಪೊಳ್ಳು ಪೊಟಿ
 16 ಪೊಣ್ಣೆ ಸರಕ್ಕ ಕಮಾತ್ತಿ ಕಂಗಳಾಪದದೊಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮ ನೊಪ್ಪಿರೆ ಮಾಪ್ಪನೆಂದೊಡಾರ್ಕ್ಕದ
 17 ನ ದೊಳಾಂಪಿಡಿಟ್ಟು ವಡುಜ್ಜುಗಳದೊಳ್ ನರಸಿಂಹದೇವನಂ ಕದನದೊಳಿಟ್ಟು ದಂಭವನದರದನೆಯರ
 18 ದನದಲ್ಲ ನಟ್ಟು ಸರಳವಾಲದ ಮೊದಲೊಳುಟ್ಟು ಸುವೊಂದದುವನಿವ ನಾರಸಿಂಹದೇವಂಗೆ ನಿಜಂ || ಅನಾರಸಿಂ
 19 ಹ ನ್ನ ಪಂಗಂ ಮಾನಿ ಮೊದೇವಿ ಸಾಧಿಯೇಚೆಗೆಂ ಲಕ್ಷ್ಮಿನೀಯನಾಗಿ ಬರ್ದಾಳನ್ನ ಪಾಳಂಪುಟ್ಟಿದಂಧರಾದರಧ್ಯ
 20 ಯ್ಯಂ || ಅನುಪಮ ರಣಸತ್ತಾರಕ ನನೂನ ಸತ್ಯಾನ್ವಿತಂ ವಿಚಾರಕ್ಕಮನೆಂಬ ನೆಗದ್ದೆಯಿಂದ ಬರ್ದಾಳನ್ನ ಪಾ
 21 ಳಂ ಕಾರ್ತಿಕೇಯನಂತೊಪ್ಪಂ || ಪನತೇಜಂ ಸರಿಯಾದೊಡಂ ಬುಧಜನಕ್ಕಂ ಸಾಧುಸಂಘಕ್ಕೆ ಮಿತ ಯಂ
 22 ತೆ ಶಾನ್ತಿಯ ಯದುಂತುಂ ರಾತ್ರಿಯೊಳ್ ಸಿಲ್ಪು ಯುಂತಲ್ಲ ವ್ಯಯೋಳೆಯ್ತು ಪರ್ವಿಯುಂ ಪದೆದಿದ್ದು
 23 ದೇ ದಿನನಾಥಂಗಳೊಳೆಯಿಂದೆನ್ನು ನುಡಿವೆಂ ಬರ್ದಾಳ ಧೂಪಾಳನಂ || ಮುನಿಸಿಂ ಬರ್ದಾಳ ಧೂಪಂ ಕಿದೆಯನಿಲಕೆ
 24 ಯಂ ಕೀರ್ತನಾ ವನೀಪಾಳನಿಕಾಯಂ ಸ್ಥಾನದಿಂದಂಜಡಿಮೆನಡುಗುವರ್ವ್ಯಾತಿಮುಂನೊಬ್ಬ ಡೀ ಪಾಂಗುನಿತಾಂತಂ
 25 ಚೋಡ್ಯಮಿಂತೀ ಕೆಜನನುಜೆನಾನೀಗಳಂತೆಂದೊಡಂತೀತನ ಬಡ್ಗಕ್ಕಂ ವಿರೋಧಿಪ್ರತತಿಗೆವೆ ದ
 26 ಕ್ಕುವೆಂದುಂ || ಪಣನಾಥಂ ಪಾಟ ಭೋಗಕ್ಕ ಮರಪತಿಸಮಂ ರೂಪಸಂಪತ್ತಿಗದ್ದೇಕ್ಷಣನುದ್ದದ ವಿಕ್ರಮಾಡಂಬರ
 27 ಕೆ ದೊರೆಮಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಕೆಣೆ ಧೀರೋದಾತ್ತ ಚಿತ್ತಕ್ಕಮಮ ಸರಿದಶಾಸ್ತಾರಿದಾನಕ್ಕೆ ಮತ್ತಂ ತೋಕ
 28 ಜ್ಞಂ ತಾನೆನಲ್ಲ ವನುಧಯೋಳೆನೆದಂ ವೀರಬರ್ದಾಳಧೂಪಂ || ಆ ಬರ್ದಾಳ ಮಹೀಪನ ಸತಿಯ ಪೆರ್ವೆಯೆನ್ನೆನೆ
 29 ಲಲನಾನಿಮ್ಮಿೞತ ಕಾಶಲಂ ಪಲವುಕಾಲಕ್ಕ ಬ್ಬಜಂಗಿಂದು ಕಾಶಲವಾಯ್ತು ತಮ ರೂಪೆಯಂ ವಿಮಳೆಯಂ ಬರ್ದಾ
 30 ಳ ವಿಶ್ವಂಧರೇಶ ಲಸತ್ಯಾಮಿನಿಯಂ ಬುಧರ್ಗನಿಶಮೀಯುತಿ ಪೂರ್ಮಾದೇವಿಯಂ ಲಲನಾರತ್ಯ ಮನುದ್ದಕ್ಕೀರ್ಪಿಯು
 31 ತೆಯಂ ಪೆತ್ತುತ್ತಮ ಪ್ರಾಡಿಯಂ || ಕುಮುದದಳನಯನೆ ಕೋಮಳೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುರ್ಮಾದೇವಿ
 32 ಗೆ ವಿಕ್ರಮಸೋಮವಂಶ ಬರ್ದಾಳಮಹೀಶಂ ಕೂರ್ಪನೆಂಬುದಮ ತಕ್ಕುದೆದರ್ || ಬರ್ದಾಳ ಬರ್ದಾಳನ್ನ ಪಂ
 ಬರ್ದಾಳೇಸ್ತರ
 33 ನಿವಾಸಮಂ ಕೀರ್ತಿ ಶ್ರೀವಲ್ಲಭನೆತ್ತಿಸಿದಂ ಸರೆ ಸಲ್ಲಲತ ಮೆನರೆ ಶೋಭಿಪರಸಿಯಕೆಪೆಯೊಳ್ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ
 34 ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ || ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ತುಳುವಬಳಬಳಿ ಬಡವಾನಳಂ | ದಾಯಾದ
 ದಾವಾ
 35 ನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡ | ಮಂಡಳಿಕ ಬೇಂಕೆಕಾಕ ಪರಮಂಡಳ ಸೂಜಿಕಾಕಿ
 36 ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಲ್ಲಂದಸನ್ನಪ್ಪಣ ಸಮರ್ಥವಿತರಣವಿನ್ನೋದ ವಾಸನಿ ಕಾದೇವೀ
 37 ಲಬ್ಧವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರ ದ್ವುಮಣಿ ಮಂಡಳಿಕ ಮಕುಟ ಚೂಡಾಮಣಿ | ಕದನಪ್ರಚಂಡ | ಮುಲ
 38 ಪರೋಳ್ಗಂಡ ನಾಮಾದಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತಿ ಧುವನಮ್ಲ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬ
 39 ವಾಡಿ ಬನವನೆ ಹಾನುಂಗರ್ ಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯತೂರ ಶನಿವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗ ಮಲ್ಲ
 ಚಲದಂಕ
 40 ರಾಮನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಯಳವೀರ ಬರ್ದಾಳದೇವರ್ ಸಕಲ ಧರಿತ್ರಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಲನದಿಂ
 41 ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದ ನೆರೆವೀಡಿನರ್ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿದ್ವು ಶ್ರೀ
 42 ಮದ್ರಾಜಧಾನಿ ಯರಸಿಯಕೆಪೆಯಲ್ಲ ಶ್ರೀ ವೀರಬರ್ದಾಳೇಶ್ವರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದರಾ ಅರಸಿಯಕೆದ
 43 ಯ ಪೆರ್ವೆಯಂ ಪೇಳ್ವಡೆ ೧ ಪರಮೇಶ್ವಿಪ್ರಬ್ಧ ವಿಪ್ರಪ್ರತತಿಗಳಿ ನಿರಾಪ್ರಬ್ಧ ಶೂದ್ರಾಳಿಯಂ ಬೇಚರ ಕಾವಪ್ರಬ್ಧ
 44 ರಪ್ಪಾ ವಣಿಜರಿನವಪ್ರಬ್ಧ ಕೊಯ್ಯಾಳಿಂ ಸಾಗರಮಂಜೋಲ್ವೀತಟಾಕಂಗಳಿನಮರಪುರೋದ್ಧಾನಮಂಪೋಲ್ವ
 45 ಶೋಭಾಕರಮಪ್ಪದ್ಯಾನದಿಂದೀ ಯರಸಿಯಕೆಪೆಯೊಳಾಡೊಳ್ ಶೋಭಿಸಿಕ್ಕುಂ || ಮುಳಿದಾಗಡೆ ಕೂರ್ಪವರೊ
 46 ಲ್ಲಿಳವುದು ತಿಳವುದುಗಡೆನ್ನು ಸಾಲುಪತೆಹದಿಂಗಳಪ್ರವಳಿವಿಂಡಿಂಕಳಕಳವರಸಿಯಕೆಪೆಯಬನದೊಳೊಪ್ಪುತ್ತಿಕ್ಕುಂ
 47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಪೆಯೊಳ್ ವೀರಬರ್ದಾಳಧೂಪಂ ಶ್ರೀವೀರಬರ್ದಾಳೇಶ್ವರಮಂ ಸುಪ್ರತಿಷ್ಠೆ
 48 ಮಾಡಿಸಿ ಯಾದೇವರನಿತ್ಯವೈದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಂ ಪೂಜಾರಿ ಸರಿತಾರಕರಾಹಾರದಾನಕ್ಕೆ ವೆಂದು ಸಕವರ್ಪ
 49 ೧೧೧೦ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಪೌಷ್ಯದಮಾವಾಸ್ಯೆ ಸೋಮವಾರ ವಿಶೇಷಾತ ಸಂಕ್ರಮಣದನ್ನು ನೆಣಸೆಂದು
 50 ಧದ ಗುಡಿಗೇಪೆಯ ಮಲದ ವಿಮಳ ಶಕ್ತಿಗಳ ಶಿಷ್ಯರಪ್ಪ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕರ್ಷಿ ಧಾರಾಪೂರ್ವಕಂ
 51 ಮಾಡಿ ಬಿಟ್ಟ ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳ
 52 ಅಗ್ನಿಳಯ ಕೆಪೆಯ ನಡುಬಯಲಲ್ಲ ಸಲಗೆಯಾಡಕ್ಕಂ ೬ ಕಂಬ ೨೪೦ ಈ ದೇವಾಲಯದ ಸಮೀಪ
 53 ದ ಬೆದ್ದರೆ ಕಂಬವಜುನೂಜು ೬೦೦ |
 54 ಪಿರಿದುಂ ಧಕ್ತಿಯನೀಶ್ವರ ಚರಣಾಬ್ಧಧ್ಯಾನದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳೇಶ್ವರನಾಮ ತನೂಜನನಾಡರದಿಂದಂ ಪಡೆದರಧಿಕ
 ಪುಣ್ಯೋದಯ
 55 ನಂ | ಬಹುಭಿಷ್ವಸುಧಾದತ್ತ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿ ಸ್ತ ಸ್ಥತಸ್ಯ ತದಾಪಲಂ
 ಈ ಧರ್ಮಮಂ
 56 ಪ್ರತಿಪಾಲಿಸಿದವರ್ಗ ವಾರಣಾಸಿಯಲ್ಲ ಸಹಸ್ರ ಕವಿರೆಯಂ ಬ್ರಾಹ್ಮಣಗ್ಗೇಕೊಟ್ಟುಪಂ || ಈ ಧರ್ಮಮಂ ಕೆಡಿಸಿ
 ದರ್ಗ ಸಹ
 57 ಸ್ತ ಕವಿರೆಯುವಂ ಕೋಟಿ ಬ್ರಾಹ್ಮಣರುಂ ಕೊಂದ ದೋಷ || ಸ್ತದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾ
 ಪವೈವರ್ಪ
 58 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯತೇಕ್ರಿಮಿಃ | ತಿವಿಕ್ರಮ ಪಂಡಿತರ ಪದ್ಯತಲ್ಲುಖಿತ | ಬೊಪ್ಪೊಜನ ಕಂಡರಣ ||

11

ಕನಡಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ನಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಭಾವಕುಳಕಮಃ ಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿಯಂ ಸಲುತ್ತಮಿರೆ ತ
- ² ದೀಯಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಪ್ಪ ವಿಶ್ವ ಯ ಕೆಳೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬರಾಳೇಶ್ವರನಂ
- ³ ದಾದೀವಿಗೆಯಂ ಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಯ ರೋಕ್ಕಲಂ ನಡಯಿಸುವ ನುಡಿವರ್ಗ ಕ್ಷಯ ಭಂ
- ⁴ ಡಾರವಾಗಿ ಬಿಟ್ಟದತ್ತಿ ೧೧೪೩ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಅದಿವಾ
- ⁵ ರಂ ಮೊದಲಾಗಿ ಆ ದೇವರ್ಗ ಪಾದ ಪೂಜೆ ಸೆಟ್ಟಿಕೊಟ್ಟ ೧ ಬಡಕೆಯನ ಮಾಚೆಯಗ ೩
- ⁶ ಆ ಮಾಳಯ್ಯ ಮಗ ಮಾದೆಯನ ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ೫ ಮದಯ
- ⁷ ನೂರಬೊಡೆಯಗ ೧ ಬೊಡೆಯನ ಬಮ್ಮೆಯಗ ೧ ಮಂನೆಯ ಹೊನ್ನಯ ಪ ೧ ಕೆಳೆ
- ⁸ ಯ ಸಂತೆಯ ಮಹದೇವ ತೋಂಟದರೇವಂಜ ಪ ೫ ಕೇತಮಲ್ಲ
- ⁹ ರಾಮ ಗೌಡರ ನಿಂಗಯ ಗೌಡರ ಬಮ್ಮೆಯ ಪ ೧ ದಾಸಯ ಪ ೩ ತಲು
- ¹⁰ ಗಕ್ಕೇರೆಯ ಚಪ್ಪಂದಯ ನಿಗದರಾಚಿ ಸೆಟ್ಟಿಗ ೧ ಉಪ್ಪಿನ ದಾಸಿ ಯಗ ೧ ಅನ್ನಯ
- ¹¹ ದೊಪ್ಪಯಗಳು ಬೋವಟ್ಟಯ ಪ ೫

12

ಅದೇಕನಡಾ ಕೆಳೆಯ ಕೆಳಗೆ ಈಚಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವುದು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ವೀರಬರಾ
- ² ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- ³ ತುಳುಕುಯಲಲ ಸುರೋಕ್ತವ ಸಂದೊಡ
- ⁴ ಆತನ ತಮ್ಮ ಮಲ್ಲಗವುಡ ನಿಲಿಸಿ
- ⁵ ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ !

13

ಅದೇ ಕನಡಾ ರೈರ್ ರಸ್ತೆಗೆ ಪಾರ್ಶ್ವ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-6"×2'-3"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ ಸ್ವಯಂ ಶ್ರೀ ಪ್ರಭಿವೀವಲ್ಲಭಂ
- ² ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮ
- ³ ಭಟ್ಟಾರಕ ಮಲ್ಲದೇವರ
- ⁴ ರಾಜ್ಯಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾ
- ⁵ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುತ್ತ ಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- ⁶ ಪ್ರಸ್ವಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ನ ಹಾ ಮಂಡೇಶ್ವರ ದ್ವಾರಾ
- ⁷ ವಕ್ಕಿ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
- ⁸ ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ನಾಮಾದಿ ಹೊಯ್ಸಳ
- ⁹ ವಿಷ್ಣುವರ್ಧನ ದೇವರು ರಾಜ್ಯಂಗೈಯು ತ್ರಿರಲು ಅರಸಿಯ
- ¹⁰ ಕೆಳೆಯ ಕೇತಮಲ್ಲ ಮಲ್ಲ ಸೆಟ್ಟಿಗಳು
- ¹¹
- ¹²
- ¹³ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
- ¹⁴ ಚಿಂತಾಮರಣೇರಣೇ

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ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂಬೋಹೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು.

- | | |
|--|---|
| ¹ ಶ್ರೀ ಮತು ಪಸಾಯಿತ ಮಲ್ಲಸೆಟ್ಟಿಯರ ತಂಮ | ² ಸುರೋಕ್ತ ಪಾಪನಾದ ಆತಂಗೆ ಮದವಗೆ |
| ³ ವೀರ ಸೆಟ್ಟಿ ಕಳುನೊಬ್ಬನಂ ಕೊಂಡು | ⁴ ಕೇತಪ್ಪನಿಲಿಸಿದ ಕಲ್ಲು ಮಂಗಳ |

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ಅರಸಿಕೆರೆ ತಾಲ್ಲೋಕು ಕನಡಾ ಹೋಬಳಿ ಗೀಜಹಳ್ಳಿಯ ತಂಧುಲಿಂಗದೇವರ ಪಾಳು ದೇವಾಲಯದ
ಬಳಿ ೧ನೆಯ ಶಾಸನ.

5'×2'-3"

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- ² ಶೋಕ್ತನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||

- 3 ಆ ಹೊಯ್ಸಳ ವಂಶದೊಳುದಯಿಸಿದ ವಿನೆಯಾದಿ
 4 ತ್ಯನ ಪುತ್ರನಪ್ಪೆಯುಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂ
 5 ಮೂವರ್ಧ್ವಪರಂತೆ ಬರಾಳ ವಿಷ್ಣು ಪುರಯಾದಿತ್ಯರಂಬ
 6 ಮೂವರುಂ ಪುಟ್ಟದರವರೊಳಗೆ ವಿಷ್ಣುನೃಪನ ವಿಕ್ರಮವೆ
 7 ನ್ನೆಂದೊಡ || ಸ್ತುತಿಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡ
 8 ಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳುವ ಬಳಜಳಧಿ ಬಡವಾ
 9 ನಳಂದಾಯಾದ ದಾವಾನಳಂಪಾಂಡ್ಯಕುಳಕಮಳವನ ಪೇದಂಡಗಂಡ ಧೇರುಂ
 10 ಡಮಂಡಳಕದೇಂಟೆ ಕಾಟಪರಮಂಡಳ ಸೂಟಿಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲಿ ಕಾಲ
 11 ಕಾಮ ಸಕಲಪಂದ್ಯಂಧ ತರ್ಪಣ ಸಮರ್ಥ ವಿತರಣ ವಿನೋದವಾನಂತಿಕಾದೇವೀಲಬ್ಧ
 12 ವರಪ್ರಸಾದ ಯಾದವ ಕುರಾಂಬರದ್ವುಮಣಿ ಮಂಡಳಿಕಡೊಡಾ ಮಣಿ ಕದನ ಪ್ರಚಂಡಮ
 13 ಲವರೊಳ್ಳಂಡ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ
 14 ಗವಾದಿ ನೋಣಂಬವಾದಿ ಬನವಸೆಳಾನುಂಗಲ್ಲು ಉಡ್ಡಂಗಿಗೊಂಡ ಗಂಡಧುಟ ಬಳವೀರಗಂಗನ
 15 ಸಹಾಯ ಸೂರ ಶನಿವಾರ ಸಿದ್ಧಿಗಿರಿ ದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕ ರಾಮ ನಿತ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀ
 16 ರ ಬರಾಳ ದೇವರು ದುಷ್ತ ನಿಗ್ರಹ ಶಿಷ್ಯ ಪತಿಪಾಲನಂ ಗೆಯ್ಯು ರಕ್ಷಿಸುತ್ತಿರೆ ದೋರಸಮುದ್ರದ
 17 ನೆರೆವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋ
 18 ಪಜೀವಿಗಳಪ್ರಗೀಚೆಯಹಳ್ಳಿಯ ಬಮ್ಮಗಾ ಉಂಡಗೊಡೆಯ ಮಿಳೆಯ ಮಾರಗೊಡನ ಚ್ಚೆಯ
 19 ಕಂಮಾಟಮಾದಿ ಓಜ ಮಾರ ದೋವ ಇವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಮೇರಾಳಕೆ ಮೈಮೆಟ್ಟಿ
 20 ಬರ್ದೆಯ ಮೈಮೆಟ್ಟಿ ಕೇಶವ ಮೈಮೆಟ್ಟಿ ಹರಿಯಣ ಇಂತಿ ನಿಬರುಂ ಜೇಡರದಾಸಿ ಮಯ್ಯನ ಮ
 21 ಗ ಕಾಟಗೊಡನು ಗೀಚೆಯ ಹಳ್ಳಿಯ ಮುಟುಕಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲ್ಲ ಕಟ್ಟಿಸಿದ
 22 ಕೆಹಗೆ ಬಿಟ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಬಂ ವಿ ಮೂಗಂಡುಗದೊಳಗೆ ಕೋಟೆ ಹಾಳಗೊಡ್ಡೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟ
 23 ಗೊಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮತ್ತೆ ಗೀಟಹಳ್ಳಿಯ ಮೇಳೇಶ್ವರ ದೇವರ್ಗ ಕಾಟಗೊಡ ಬಿಟ್ಟ ಗದ್ದೆ
 24 ಕೊಳಗ ಇ|| ಮುಟುಕಿಂಡಿಯ ಕೊಂಗುಳಿಯ ಮಾಟಗೊಡ ಹರಿಯಮಗೊಡ ಬಸವನಾಯಕ ಹೆಗ್ಗ
 25 ಡನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಗೊಡ ಮಾಡಿಗೊಡನ ಮಗ ಏಟಗೊಡ ಮೇರಾಳಕೆ ಸಾವಿಯಣ್ಣ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಸ
 26 ಹಿತವಾಗಿ ಗೀಚೆಯಹಳ್ಳಿಯ ಮುಟುಕಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲು ಜೇಡರ ದಾಸಿಮಯ್ಯನ ಮಗ
 27 ಕಾಟಗೊಡ ಕಟ್ಟಿಸಿದ ಕೆಹಗೆ ಇಂತಿನಿ ಬರುಂಶಕವರ್ತ ೧೧೨೩ನೆಯ ರಾತ್ರಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಶಿ
 28 ವದ್ದವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿ ಪಾತ ದಂದು ಬಿಟ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೊಳಗ ಇಂ ಕೊಳಗ ಐವತ್ತಹೊಳ
 29 ಗೆ ಅರಸಿಯ ಕೆಹೆಯ ಗೊಡ್ಡೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಗೊಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮುಟು ಕಿಂಡಿಯ
 30 ಮಲ್ಲ ಕಾರ್ಜುನದೇವರಿಗೆ ಕಾಟಗೊಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಇ|| ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
 31 ಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹಶ್ರಕವಿಲೆಯಂ ಕೋಡುಮಂ ಕೊಳಗುಮಂ ಪೊನ್ನಲು ಕಟ್ಟಿಸಿ
 32 ಸಹಸ್ತ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಲವಕ್ಕು ಇಂತೀ ಧರ್ಮಮಂ ಕೆಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ
 ದಡಿಯಲು ಸಹಶ್ರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದವೋಡಕ್ಕೆ ಇಳವರು

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ಅದೇ ಗೀಟಹಳ್ಳಿ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಬಳಿಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮುಖ ತ್ವರದ
 2 ಧರ್ಮದ ಪೊಪ್ಪಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ
 3 ಕೊಮ್ಮಯ್ಯನ ಮಗ ಮೆಟು ಮೆಟ್ಟಿ ಬಲ್ಲಯ್ಯನ ಅಳಿಯಮರ
 4 ಯ ಯಂತಿವರು ಮಾಡಿದ ಧರ್ಮ ಪ್ರತಿಪಾಳಿಸುವರು
 5 ಕಾಟಗ ಉಡನಮಗ ದಾಸೆಯ ದೇವಜ್ಜಿಯ ಬಯರಯ ಬ
 6 ಮೈಯ ಮೇಳಯ್ಯಂಗಳಿಗೆ ಯಂತೀ ಧರ್ಮಮ ನಡಸುವ
 7 ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊಳು ಬಲ್ಲಯ್ಯ ಬಕ್ಕಂಣ ಹರಿಯಣ ದೊ
 8 ಪ್ಪೆಯನುಂ ಕುಂದದೆ ನಡಸುವರು
 9

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ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಹಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
 3 ಮವಿಸ್ತಾರಸ್ಥಾನ ಮೆಸೆವ ಹೊಯ್ಸಳವಂಶಂ || ಆ ಹೊಯ್ಸಳವಂಶದೊಳುದಯಿಸಿ
 4 ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನಪ್ಪೆಯುಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಟ್ಟ

- 5 ದಬ್ಬುರಾಳವಿಷ್ಟು ಪುದಯಾದಿತ್ಯರು | ಅವರೊಳಗೆ ವಿಷ್ಟುನ್ನಪನವಿಕ್ರಮ
 6 ವೆಂಕೆನೆ || ಮುನಿಸಿಂಧರುಣಕೆ ಕಡೆಗಣ್ಣಿನಿ ಸೊದವವಿರೋಧಿನ್
 7 ಪಸಪ್ಪಾಂಗಂ ವಿಷ್ಟುನ್ನಪಾಳಂ ಗಪ್ಪುಪು ನೋಡನುಪಮವನಳವಿ ಯತರರ
 8 ಇವಿಯೆಚಗೊಳು | ಬುಧರೋಕಾಶ್ಚರ್ಯನಂಬತಾಶ್ಚರ್ಯರಥನೆಂಬಬ್ಬಾಯ
 9 ತಾಕ್ಷಂದರೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ದದ ಬರಾನ್ವಯನೆಂಬ
 10 ಧರಿತ್ರಿವರನೆಂಬ ರೋಕನುತನೆಂಬೀ ಪೆಮ್ಮೆಯುಂನೋಡವಿಷ್ಟುಪೊ
 11 ರಾಸೋಗಯುಪಂ ಲಕ್ಷ್ಮೀಮನೋವೃಥಂ || ಅವಿಷ್ಟುಭೂಪನೋ ಮಾದೇವಿತ್ವಂ ದೆತ್ತುವೆತ್ತ
 12 ಋತುಮಲಕ್ಕಾದೇವಿ ನರಸಿಂಹದೇವೋವ್ವಿವರನನನೂನ ಪುಂಜ್ಯವತಿವನುಮತಿ
 13 ಯೋ || ಕದವದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೊತ್ತಿಕಿತ್ತು ತದಾಬಿಡುವನೆ
 14 ಪೊಯ್ಯಪೊಳ್ಳು ಪೊಜಪೊಳ್ಳೆ ನರಕಕಮಾಕ್ಷಿಕಂಗಳಾ ಪದದೊಳವಂ ಸಮರಾಂಗನೆಗೆ
 15 ಹಾರಮನೊಪ್ಪರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಕದವ ದೊಳಾಂತಿಡಿಟ್ಟುಪದೊಟ್ಟುಗಳೊಳನರಸಿಂಹ
 16 ಭೂಪನಂ || ಆ ನಾರಸಿಂಹವೃಪಂಗೆ ಮಾನಿನಿಮಾದೇವಿಸಾಧ್ವಿಯು ಸುಲಕ್ಷ್ಮೀ
 17 ನಿಳಯನಾಗಿ ಬರಾಳನ್ನಪಾಳಂ ಪುಟ್ಟಿದಂ ಧರಾಧರಧೈರ್ಯಂ || ಮುನಿಸಿಂಬರಾಳ
 18 ಭೂಪಂಕಿಳಪೊಳವನಿಯು ನಿಕಾಯಂಸ್ಥಾನದಿಂದಂ
 19 ಜಡಿಯೆನಡುಗುವರ್ಥಿಗಳಿಲಿಯಂ ಬಡ್ಗವಿದ್ಯಾಪರಿಣತಿಯನದೇಂ
 20 ಕಾಲನೊಳಕಲ್ಪುದರೆ || ಆತನಸತಿಯ ಪೆಮ್ಮೆಯೆಂತೆನೆ ಕಮನೀಯಚ
 21 ಕೋರೇಕ್ಷಣೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುಮಾದೇವಿಗೆ ವಿಕ್ರಮಸೋಮ
 22 ವಂಶಬರಾಳಮುಖೀಶಂ ಕೂರ್ಪನೆಂಬುದು ತಕ್ಕುದೆದರಾಶಿವಾಯ
 23 ನಮಃ ಸ್ತುತಿ ಸಮುಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಹಾಮಂಡಳೇ
 24 ಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ಪುಳವಬಳಬಳದಿ ಬಡವಾನಳಂ
 25 ದಾಯಾದದಾವಾನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನೇದಂಡ ಗಂಡಭೇರುಂಡಮಂ
 26 ಡಳಕ ಬೇಂಟೆಕಾಣಪರಮಂಡಳ ಸೂಟಿಕಾಣಸಂಗ್ರಾಮಭೀಮಕಲ
 27 ಕಾಲಕಾಮ ಸಕಳವಂದಿ ಜನಸಂತರ್ಪಣ ಸಮರ್ಥವಿತ್ತರಣವಿನೋ
 28 ದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದಪಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
 29 ಸಮೃತ್ತಚೂಡಾಮಣಿಕದನ ಪ್ರಚಂಡ ಮಲಪರೋಕ್ಷಂಡನಾಮಾದಿ ಸಮ
 30 ಸ್ತ ಪ್ರಶಸ್ತಿಸತಿಕಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲ
 31 ಗಂಗಪಾದಿನೋಂಬವಾಡಿ ಬನವನಹಾನುಂಗಲುಗೊಂಡ ಭುಜಬಳವೀರ
 32 ಗಂಗನಸಹಾಯ ಸೂರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕ ಪ್ರ
 33 ತಾಪಜೋಯ್ಯಳವೀರ ಬರಾಳದೇವರು ಸಕಳಧರಿತ್ರಿಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರ
 34 ತಿಪಾಳನದಿಂ ರಕ್ಷಿಸುತ್ತಂ ದೋರನಮುದ್ರದನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ
 35 ರಾಜ್ಯಂಗಿಯುತ್ತುಮಿರೆ ತತ್ಪಾದಪದ್ಯೋಪಹೀವಿಗಳಪ್ಪಮೆಯಿಮೆಟ್ಟಿ ಮಲ್ಲದೇವಗಂ
 36 ಆತನಸತಿದಾಹಾ (?) ದೇವಿಗಂ ಪುಟ್ಟಿದಶ್ರೀಮತು ಶ್ರೀ ರಂಗನಂದನಾಥ ಆತನತಮ್ಮ
 37 ಮಯಿಮುಟ್ಟಕಳ್ಳುಬಲ್ಲ ಚಮೂಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡರಾಜನಗಿರಿ
 38 ರಾಜಕೃಪಾರಯೆಹುದು ಕಟ್ಟಿಸಿ ಕೆಳೆಯರಚಿದಂ ವಿಭುಕೃ
 39 ಮಹೀಜಂ ಮಾಯಿಮುಟ್ಟಕಳ್ಳುಬಲ್ಲಚಮೂಪಂ || ಅನ್ನಿವರಿಬ್ಬರಿಂ ಕಿಣಿಯಂ ಶ್ರೀ
 40 ಮಲಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡೆ | ಗೀಜೆಯಹಳ್ಳಿಯ ಶ್ರೀಸಂಧುಮೇ
 41 ದೇವರದೇವಾಬ್ಬಮನೆತ್ತಿಸಿದಂ ಯನವಂತೆದೇವ ವೃಂದನವಾಸ
 42 ದಶ ಸು ನಿಜಂಧ್ಯಾ ಪಾತುಶಯನನಿತ್ಯಂ | ಶ್ರೀರಂಗದಂಡಾಧಿಪ
 43 ರಿಂ ಮುದ್ರೇಶ್ವರ ಮೇಳೇಸ್ವರಪದದ್ವಂದ್ವ ವಂದನ ಪ್ರೀತಿಪಾನಯಂ | ರಂಗಪುತ್ರೀಚಿ
 44 ರಾಜೀಧ್ಯಾಂ ? ಮೇದೀ ಚಂದ್ರತಾರಕಂ || ಸಂಧುಮೇಳೇಸ್ವರದೇವರ ಶ್ರೀಪಾದಪದ್ಯಾ
 45 ರಾಧಕರುಮಪ್ಪಲಂಗಣ ತಾವು ಕಟ್ಟಿಸಿದಕೆಳೆಯ ಕಳಗೆಗೊಡ
 46 ಗಿನ ೧೨ ಸಲಗೆ ಹನ್ನೆರಡುಕೊಳಗೆ ಸ ೧ ಮೇಳೇಸ್ವರದೇವರಿಗೆ ಕೊ ೧೦ ||
 47 ಬ್ರಹ್ಮಚಾರಿ ಚಾಮುಣದಟ್ಟರಿಗೆ ಸ ೧ ಕೊ ೫ ಕೇಸಿರಾಜಕೊ ೫ || ಕೇಸವ
 48 ಧಟ್ಟನಪಾಡಯ ಕೊ ೫ ಅನೀರಯ್ಯಗೆ ಕೊ ೫ ಬಲದೇವಗೆ ಕೊ ೫ ಕೊಂಗಳಿನಾಡ್ಯಯಗೆ ಕೊ ೫ ಬ್ರಹ್ಮೇ
 49 ಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಚಿಮ್ಮಯ್ಯಂಗೆ ಕೊ ೫ ಚಾಕಿಣ್ಣಿಡೊಮ್ಮಗೆ ಏರಿಯಮೇಲಣ
 50 ಸಸಿಯ ನಿಕ್ಕಿಸಾಕುವಂತಾಗಿ ಯಿಕ್ಕಿದಗದ್ದೆಕೊ ಕಲುಕುಟಗನ ಮಾಜೋಜಗೆಕೆಯ ಕೊ ೧೦
 51 ಸಂಧು ಮೇಳೇಶ್ವರ ದೇವರ ಹೂದೋಟ ಕಂಬ ೨೫ ಆ ಹೂದೋಟವಸಾಕುವಂತಾಗಿ ಮಾಲಗಾಣ
 52 ಬೂವಂಗೆ ಯಿಕ್ಕಿದಗದೆ ಕೊ ೬ ಕಂಬ ೪ ಕಲುಕುಟಗ ಮಾದೋಟಂಗೆಕೆಯ ಕೊ ೫ ಪಿರಿ
 53 ಯೆಕೆಳೆಯ ಕೆಳಗೆ ಸಂಧುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಹೊಲಸ್ತಳಕಂ ೪೦ ಗದ್ದೆ ಸ್ತ ಹೊಲವೇರಿಯಕೆ
 54 ಯೆಕೊ ೬ ತಹೆಯದ ಹಾಳಕೆಯೆಕೊ ೧೪ ಕಂಬಹಾಳಕೆಯೆಕೊ ೬ ಪತ್ತಿಯಹಾಳಕೆ ಯ
 55 ಕೊ ೪ | ಸಂಧುಮೇಳೇಶ್ವರದೇವರ ಶ್ರೀಕಾರ್ಯಕೆ ಪರಿಜಯಮೇಳಚೀಯ ಯಪತ್ತಿನಭೋಗ
 56 ನಿವೇದ್ಯಕುಂದಿದಡೆ ಹುಳುಕುಪ್ಪೆಯಲ ಬೀಳ್ವವರು || ಯನ್ನೀಧರ್ಮವ ಪ್ರತಿಪಾಳಿಸಿದವ
 57 ರು ಸಹಸ ಕವಿರೆಯಂ ಸುವರ್ಣದಕೋಡುಂ ದೆಣ್ಣಿಯಕೊಳುಗು ಸೂತನಹ

- 58 ಸ್ರಬ್ರಾಹ್ಮಣಗ್ಗ ಗಂಗವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದಪಲಂ ಬಹುಭಿವೃದ್ಧಿಸುಧಾ
 59 ದತ್ತಾ ರಾಜಭಿವೃದ್ಧಿಗರಾದಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಧೂಮಿ ಸ್ತಸ್ಯತಸ್ಯ ಮಹಾಫಲಂ ಸ್ತದ
 60 ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
 61 ಯಾಂಜಾಯತೇಕ್ರಮಿಃ | ಯುನ್ಮೀಧಮ್ನಮಂ ಕೆಡೆಕಿದಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ
 62 ಯಲು ಗಯಲು ಕುರುಕ್ಷೇತ್ರದಲು ಸಹಸ್ರಕವಿರೆಯಂ ಸಹಸ್ರಬ್ರಾ
 63 ಹ್ಮಣರಕೊಂದಪಾತಕಕಹೋಹರು || ದಿದೋಜನಮಗ ರೂಪಾರಿಕೇತೋಜ
 64 ಶ್ರೀರಾಮಗುರುಭ್ಯೋನಮಃ ಸೆಟ್ಟಿಯ

18

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗ ಹೇವರ ಪಾಳುದೇವಾಲಯದ ಬಳಿ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×1'—9"

- | | |
|---------------------------|---|
| 1 ಶ್ರೀಮತು ಬಮ್ಮೆಯ ಕೆರೆಯ ಮಾ | 4 ಗೀದಹಳ್ಳಿ ಹರದರ ಶ್ರೀಮಾಳೇಶ್ವರದ ಸತ್ತಲದೀರಗಲು |
| 2 ದಯ್ಯನ ಪುತ್ರನಮಗ ಸೂಲದ | 5 ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕ ಹರಸಿದರು |
| 3 ದೈಡಗೌಡ ಪಾವಗಲ್ಲ ಕಾರಗದಲ | |

19

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಊರಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—6"

- 1 ನಮಸ್ಕುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ
- 2
- 3 ಕ್ಷಣದ . . . ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿ ಯಸೆಪುದತಿ ಗಂಭೀರ
- 4 ಅ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿವರ್ಧನ ಸುಧಾಕರ
- 5 ವರಗಂ ಪದ್ಮಲದೇವಿಗಂ ಪುಟ್ಟಿದ
- 6 ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಗದೇವನೂ
- 7 ನರಸಿಂಹನರಸಿ
- 8 ಸೋಮನಾಥಾಲಯವ ಕೇಶವಪುರ
- 9 ಕಮಳಾಭಿರಾಮ
- 10 ಕೇಶವಪುರವೀ
- 11 ವಿಮಳ ಗುಣಾನ್ವಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
- 12 ಥಾಗ ನಾಥಕುಲ ಈಶ್ವರಪದಾ
- 13 ಬ್ರಾಹ್ಮರಾಧಕ ಪ್ರೀತೋಚನದೇವಗುರುಹರಿಹ ಶ್ರೀಯಮಾ
- 14 ಗಿ ರಿಂತು ಅಂಗನೆಯರ್ಪಪವಮಾ
- 15 ಪುತ್ರಿಪರ್ವಸ್ತೂನುಬಮ್ಮ ನೆನರೆಕ್ಕಲಸೆಟ್ಟಿಬೆಂಪು
- 16 ವಡೆದಂ ವಿಶ್ವಂಧರಾ ಚಕ್ರದೊಳ್ | ಕುಡುಪುಡು
- 17 ರುಚಿರಧರ್ಮ ಶನುಮಪ್ಪ ಎಕ್ಕಲಸೆಟ್ಟಿ
- 18 ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ | ಸ್ತ.ಸಿ.ನಮಸ್ತ
- 19 ಧುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರೀತ್ಯೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
- 20 ದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮಗರರಾ
- 21 ಜ್ಞ ನಿರ್ಮೂಲನ ಚೋರರಾಜ್ಞ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನಾಮಾಡಿಸಮ
- 22 ಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ಸಳವೀರ ನಾರಸಿಂಹದೇವರು
- 23 ದೋರನಮುದ್ರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- 24 ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷ ೧೧೪೯ನೆಯ ಸರ್ವ್ವ
- 25 ಜಿತ್ವಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೩ ಸೋಮವಾರದಂದು ಸ್ಥಸ್ತಿಸಮ
- 26 ಸ್ತ ಗುಣಗಣ ಸಂಪನ್ನರಪ್ಪ ಕೇಶವಪುರವಾದೇವರೆಲ್ಲಂ ಅಶೇಷ
- 27 ಮಹಾಜನಂಗಳು ತಮಗೆ ಕಾಲುವಳ್ಳಿಯಾದ ಗೀಜ
- 28 ಹಳ್ಳಿಯ ಪೂರಮುಂದಣ-ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ—ಕಲ್ಲಸೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ
ಕೆಜಿಗೊ
- 29 ಡಗಿ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಕೆಜಿಯ ಮೊದಲೇರಿಯ ಕಾ ಯಂದ ಗದ್ದೆಸಕಂ ೪೦ ಮಾಳಗಾ
- 30 ಡನ ಕೆಜಿಯ ಬಡಗ ಕೋಡಿಯ ಗೌಡರ ಧೂಮಿಯಂ ಪಡುವ
- 31 ಲು ದೊವಕ್ಕರೆಯ ಬೆದ್ದರೆ ಕಂಬ ೩೦೦ ಗಂಡಹಂ

26

ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ತೆಲುಗಕ್ಷರ.

'4x2'

1 ಸರ್ವದಾರಿ ಸಂವತ್ಸರ ವಾ	6
2 ಉಗುಣ ಬಿ F ರೊ	7
3 ಕಂಬಾ	8
4 ಲಪರ್ದೆ	9 ಕೊಡಗಿ .....ಮುಂಡೇಮು
5	10 ನಿಮಕು ಯಿಟ್ಟಿನ ಶಾಸನಂ ||

27

ಅದೇ ಹೊಬಳ ನಿಲಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಅಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1'-9"x2'-0"

1 ಕೂಡ ಕುಮಾರ	4 ಸ್ತಂಧಿ ಡ್ರಾಡ್ಡುಡಿಗ್ ಖಗಿ
2 ಶ್ರೀ ಶಿವರಾಜಿ ಡ್ರಾಡ್ಡು	5 ಬಿಲ್ ಶ್ರಾಂಪು ಐವ
3 ಮಂಡಲಸತ್ತಿಬ್ಬಿ ಪುಣ	6 ಸ್ತಂಧಿ.

28

ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗೌಪಲ್ಲ ಗ್ರಾಮದ ಪಟೇರ್ ರಾಮಯ್ಯನವರ ಮಾವಿನ ತೋಟಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಣಿಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ರೆಂಡವಯಾನಿಕ ಮುನಮು	5 ದಿ .....ವಾರು
2 ಗಾನುವೀರಧದ್ಯ ದೇವರೈಕು ..	6 .....ಪಾಪಾನಪೋ
3 ಬಿ .. ಕೊಡಗಿ ಆಯಮನು	7 ದುರು
4 ಧಕುತುಲುನಡಿ	

29

ಅದೇ ಹೋಬಳಿ ಬೈರಗಾನಪಲ್ಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ವಿಕಾರಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೦	4
2 ಬುಧವಾರ ದಾಸನಗಾರಿ	5
3 ವಾಜಕಮಡಿ ಚೇನು	6

30

ಅದೇ ಹೋಬಳಿ ಕೊತ್ತೂರ ಊರ ಮುನ್ನೆ ಇರುವ ಕಲ್ಲು

ತೆಲುಗಕ್ಷರ.

5'x2"

1 ೦೦ ರಮನಯ	4 ೦೦ ಯಗರು ದೇವುನಕು
2 ೦೦೦ ನಂದಿ ನನಾ	5 ಯಿಟನಚೇನು
3 ೦೦ ಯುನಿವೋದಲ	6 ಕುಯೆವರುತಪಿನಾ

31

ನೆಲವಂಕಿ ಹೋಬಳಿ ಚಾಕನಪಲ್ಲ ಗ್ರಾಮದಲ್ಲಿ ಊರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 4' x 4"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ರಟ್ಟವಾಡಿ ಎಲುವರೆ ಲಕ್ಕೆಯುಂ ಕೊಣ್ಣು ಕೊಲ್ಲಾಪುರದಲು
- 2 ಜಯಸ್ತಂಧವಂ ನಟ್ಟು ಪರದೊಡ್ಡುತಯ ತಡಿಯಕೊಪ್ಪದಲು ಆಹೊಮ
- 3 ಲ್ಲವನ. ಬೆಂಕೊಣ್ಣು ವನಾನ ಕುದುರೆ ಪೆಣ್ಣೆರ್ ಬಣ್ಣಾರಮಂಕೊಣ್ಣು ಕೊ

- ⁴ ಪರಕೇಸರಿಪನ್ನ ರಾನ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇಂದ್ರ ದೇವರ್ಗೆ ಯಾಣ್ಣು (೩೮)
⁵ ಅಪುದು-ಸಕವರ್ಪ ೯೭೮ ಅನೆಯ ವಿಜಯ ಸಂವ
⁶ ತ್ವರಂ ಪ್ರವರ್ತಿಸೆ ಶ್ರೀಮತ್ ಸೇನಾಪತಿ ಒಕ್ಕತ್ತು ಗಣ್ಯಂಗಣ್ಣ
⁷ ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮುಷ್ಣಪ್ಪಯ್ಯನಪ್ಪ ರಾಜರಾಜ
⁸ ಬ್ರಹ್ಮಾದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಬುಸಾಸಿರಮಂ ಪುಲನಾ
⁹ ಡು ಎಬುವತ್ತುಂ ಮುಣಿಕಿನಾಡು ಮುನ್ನೂಟುಂ ಅಬುತ್ತಂಬ
¹⁰ ಲ್ಲೂರಬೀದಿನರ್ ಸುಬಸಂಪುತ ವಿನೋದದರ್ ಅಬುತ್ತಿರೆ
¹¹ ಚೋಳನ ಬೆಸದರ್ ಪೂರೇಕೇಸಿಯಮೇಲೆ ಪೋಗಿಪುಲಮುಟ್ಟಿ
¹² ಯರ್ ಕಾದಿ ಅರಸರ ಮುನ್ನೇಕೊರನೆಲ್ಲಯುಂ ನೆಲವಂಕೆಯ ನೊ
¹³ ಡೆಯಮಯನ್ನ ಮರಸರ ಮಗನೋವರಸರಪ್ಪ ಮೊನೆ ಮು
¹⁴ ಟ್ತಿಗಣ್ಣಂ ಮುಣುವಕ್ಕರಾಮಕಾಯ್ದರಭೀಮಂದೂರದಡೆ ರಾ
¹⁵ ಮಂಮುಟವರ ಭೀಮಂರಾಜೇಂದ್ರ ಚೋಳಪಲ್ಲವಾದಿತ್ತಂ ನೆಲವಂ
¹⁶ ಕೆಯಕೆಹೆಯಂಕಟ್ಟ ಅರಸರಮುನ್ನೇಕಾದಿ ಹುದು
¹⁷ ಬೀರಸಗ್ಗಂಬಡದರ್ ಬನ್ನಾಚರಿಮಾಡಿದ ಕರ್ಮಾಡು

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ಅದೇ ಕಲ್ಲಿನ ನಮಿಪದಲ್ಲ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

4' x 3'-6"

- | | |
|---|---|
| ¹ ಸ್ವಸ್ತಿ ಪುಲಮುಟ್ಟಿಯ ಕಾಳೆಗದಲು ನೆಲವಂಕೆಯ ನೊಡೆಯ | ⁵ ಯಕೆಳಗೆ ಮೂವತ್ತು ಕೊಬಗಗದ್ದೆ ಕೊಡಗೆ |
| ² ಚೋವರಸರಮುನ್ನೇ ಚೋವವಂಕರಗನ ಮಗಂ | ⁶ ಯುಂನೆಲವಂಕೆಯ ಪೊಸಕೆಹೆಯ |
| ³ ಚೋಬಗಣ್ಣರ್ ಅಬ್ಬನ ಮುನ್ನೇ ಪಜುದು ಬೀರ | ⁷ ಕೆಳಗೆ ಮೂವತ್ತು ಕೊಬಗಗದ್ದೆ |
| ⁴ ಸಗ್ಗಂಬಡದಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲಯಕೆಹು | ⁸ ಕೊಡಗೆಗೊಟ್ಟರ್ |

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ಅದೇ ಹೋಬಳಿ ಚೋಡಿ ಸಾಕಮ್ಮನ ಕೊತ್ತಪ್ಪಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 5'-0" x 4'-0"

- | | |
|--|----------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀವಯ್ಯಮ್ಮ ಮಹಾರಾಜಪ್ರೀತು | ⁶ ಈ ಕರ್ಮಾ |
| ² ವೀರಾಚ್ಚಂಗಯೆ ಚೋರಯ್ಯನೆಲವಂಕಿ ಅ | ⁷ ಹಿವೊ |
| ³ ಭೃನ್ನರಸಿದ್ದಿ ಅರುತ್ತಿರೆ ಚೋರ | ⁸ ಕ್ಕರಕೊಲ |
| ⁴ ಯ್ಯನವೆಸದಿ ಧಂಗುವ | ⁹ ರಾಗದು |
| ⁵ ಕಲ್ಲು | |

34

ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕಶೆಟ್ಟಪ್ಪ ಕೆರೆಯ ಕೆಳಗೆ ತೋವಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ತೆಲಗು ಅಕ್ಕರ.

- | | |
|-----------------------------------|---------------------------------|
| ¹ ವಿಷುನಂವತ್ಸರದ ಅಶ್ವಿ | ³ ಕೊತ್ತಚರುವುಕುಯಟ್ಟಿನ |
| ² ಜಬಗ ಲುಕಶೆಟ್ಟಪ್ಪಯ್ಯೂರ | ⁴ ಮಾನ್ಯ |

ಮೈಸೂರು ದಿವ್ಯಕ್ಕಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ತೋವಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ . . . ರಾಜ
- 2 ಧರ್ಮಾರರು . . . ನೂನ್ನು
- 3 ಸನ್ಯಾಸನಡ್ಡಯ್ಯಮುಡಿ

- 4 ವಿದ್ವಾಂಸರ ನಿಲಸಿದಂ ಹೃ
- 5 ನ . . . ಪಂಡಿತಂ . . .

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ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ

3'-6"×2'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿರದೇವರಾಯ
- 2 ಪೂಜಾರರು ರಾಜ್ಯಂಗೈವರ
- 3 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿ
- 4 ಕಸುಗನೋಲು ನಂಜ
- 5 ರಸಪೂಜೆಯರು ಪೂರ

- 6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- 7 ಕೈ ಬಿಟ್ಟ ಮಗ್ಗುತನಿಗೆ ಸಾಮ್ಯ
- 8 ಬೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- 9 ಟ್ಟುಕೊಟ್ಟರು ಈ ಧರ್ಮವನ
- 10 ಇದವ

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ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ನೇರದ ಹೊಲದಲ್ಲಿ

4'-6"×2'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ್ಷ ೧೪೨ . . .
- 2 ರವುದ್ರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಿ ೧೦
- 3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- 4 ಶ್ರೀವೀರ ಚಿಂತನಂಜರಾಯಪೂ
- 5 ಡೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನಿ
- 6 ಸಿದ್ಧಯ್ಯರಾಘವತರ ನಿರೂಪದಿಂ
- 7 ಸೋಮರಸ ಮಂತ್ರೀಶ್ವರ ಕುಡಿ
- 8 ಹೇರ ಪ್ರಭುಗಳು ಅಪ್ಪಾದಶ ಪ್ರ

- 9 ಜಗಳನು ಮತದಿಂಬ
- 10 ಯರಣಪುರಪತಿಗೆ
- 11 ರಾಜುತ ಪುರನೆಂದಾ ಕಟ್ಟಿಸಿ
- 12 ಆ ಪುರದೊಳಗಾದ ಮಗ್ಗುಮ
- 13 ನೆವಣ ಅನುಧವನು . . .
- 14 ರಗುತ್ತಿಗೆ ಧೂಮಿ ಷಿಂಕಂಕೆ
- 15 ಸಿದ್ಧಾಯ ಗ ೨೦|ವನು
- 16 ತೆಹುವೆದಿಟ್ಟುಕೊಟ್ಟ . . .

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಸಾಧಾರಣ ಸಂವತ್ಸರ
- 2 ದ ಕಾರ್ತಿಕ ಶುಭ ೫ ಲು
- 3 ಹರದನ ಹಳ್ಳಿಯ
- 4 ಸೇನದೋವ ಲಂಗ

- 5 ಪ್ಪಯ್ಯನವರ ಮಕ್ಕ
- 6 ಳು ರಾಮಪ್ಪನವರು
- 7 ಕಟ್ಟಿಸ್ತತೊಂಬು ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿಯ ಸಮಾಪ ಅಣಿಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲಿನಲ್ಲಿ

6-3×3-9

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ
- 2 ಶಾಲವಾಹನಶಕ ವರ್ಷ ೧೪೪೦ನೆಯ
- 3 ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೦ ಲು
- 4 ಶ್ರೀಮಹ ಮಹಾ ಮಂಡಲೇಶ್ವರ

- 5 ಮನಾಯಕರ ನಾಯಕರು
- 6 ನಾಡನಾಳುವಲ್ಲಿ
- 7
- 8 ಹರಿಹರ ಗೆ ಕೊಟ್ಟುದು

- 9
 10 ಸುಂಕ.....ಸರ್ವದಾಯ
 11ಡಮನಾಯಕನು ತಂನ.....

- 12ಮನಃಪೂರ್ವ.....
 13 ಗೋವಬ್ರಾಹ್ಮಣರ ಕೊಂದಪಾಪಕೆ ಹೋಹ.....
 14 ಶಸನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಚನ್ನಾ ಪುರಕ್ಕೆ ನೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

- 1 ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರ
 2 ದ ಚಯತ್ರ ಸುಧ ೧ ರೂ
 3 ರಾಮನಾಯಕರ ಮ

- 4 ಗಯಜಪನಾಯಕಕ
 5 ಚಿತ್ರ ಮಂಟಪ ನಮ
 6 ಶ್ರೀವಾಯ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ 1ನೆಯ ಕಲ್ಲಿನಮೇಲೆ

3'-6"×2'-9"

- 1 ಜಯಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೧ ರಲು ತೊಂ
 2 ಚನೂರ ದೇವರ ಮಾದಿಗಪುಡನ ಮಗ ದೇವಂಜ

- 3 ಮಾದರಸ ಮಕ್ಕಳು ಸಿದ್ಧಗಲುಡ
 4 ನಿಲಸಿದ ಕಲ್ಲು

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ಅದೇ ಪಾಳು ಕೋಟೆಯ ಬಳಿ 2ನೆಯ ಕಲ್ಲಿನ ಮೇಲೆ

4'-6" × 3'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೪೬೨
 2 ವರ್ತಮಾನವಾದ ವಿಜಾರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೫ ಲು ಶ್ರೀಮ
 3 ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂ ವರದ ಅರಸರು ಕ
 4 ಗುತ್ತಿಗೆಯು ಯಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಟ್ಟ
 5 ನೂರ ಗ್ರಾಮವ.....

(3 ಪದ್ಯಗಳು ಸವೆದಿವೆ)

- 6 ತುಡಿಕೆ
 7 ಮನೆಕಳತೋಟ ದಿಟ್ಟರು
 8 ಧೋಗ ಕೇಜಸ್ವಾಮ್ಯವನು ಆಗುವಾಡಿ
 9
 10 ಅಕ್ಷರದಲು ಹನ್ನೆರಡು ವರಹ ಮಾಗಿ
 11 ಕೆಜಗೆ ಅನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಆಚಂದ್ರಾರ್ಕ
 12 ಸ್ಥಾನ ಮಾನ್ಯ ಆಳುವಿದ
 13 ಕೊಂದಪಾಪಕೆ ಹೋಹರು

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೆಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರ್ವಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಖವರ್ಷವೊಂಥೈನೊಟಿನಾಲ್ಮನೆಯ ಚಿತ್ರ
 2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದಶಮಿಸೋಮವಾರದಂದು ಮ. ಜವಾರ ಸಾಯರ ಬ
 3 ಡಾಬ್ಬರಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಟ್ಟ ಮಣ್ಣೊರಗಾಲಪ್ಪದಿಕ್ಕರ್
 4 ಣ್ಣುಗಂ ಇದನಾವನವದನವವಂಕೆಹೆಯು ವಾರವೆಯುಂ ವಾ
 5 ರಣಾಸಿಯುಂ ಕವಿರೆಯುವನವದ ಬ್ರಹ್ಮ ಶಿಕಾಟಂ ಸ್ವದತ್ತಾಂಪರ
 6 ದತ್ತಾಂ ವಾಯೊಹರೇತವನುಂಧರಾಂ ವೈವರ್ಷ ಸಹಸ್ರಾಣಿ
 7 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಮೈಸೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

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ಮೈಸೂರು ಹೋಬಳಿ ಕುರುದಾರಹಳ್ಳಿಯಬಳಿ ಜಮಾದಾರ್ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸರೋಜ ಸಂನಿಧ ಮೂಖಶೇಷಂ ಹಸ್ತವರ್ತು
- 2 ದಾನ ಮಹೋಗ್ರ ಬದ್ಧ ವಿಹಿತತ್ವೈ ಚಕ್ರ ರಕ್ಷಾಕ್ರಮಃ ಬಿಭ್ರಾಜತ್ಪಬರೋ
- 3 ರು... ದೋಬ್ಬ ಲಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಸರ್ವೋನ್ನತಶ್ರೀಮಾ
- 4 ನೀಶ್ವರ ಸಂಧವೋಗುಣವತಾಂಸೀ ಮಾನ್ಯಸಿಂಹೋನ್ಮುಪಃ | ಕಲಾರೀಸಾ
- 5 ಉಪಾಂಕಸ್ಯ ಧರೇಡ್ಯಸ್ಯ ಧರಾಪತೇಃ | ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
- 6 ಜ ಸಂಪದಾ | ದಿಕ್ಪಾಮಿನೀಕುಚತಟೀಘನಸಾರಕೀರ್ತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
- 7 ಲರದುಗ್ಧಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀಲಾವತಿರಕ್ತತ ವಿರೋಧಿನ್ಮುಪಾಲ ಲಕ್ಷ್ಮೀಃ ಚೋ
- 8 ಫಾವನೀಪ ವಿಜಯಾಯ ಪುರಸ್ತಾತ್ ಚುಳಿಕೆ ಕೃತ್ಯಚೋರೇಂದ್ರಂ
- 9 ಸ್ನೇಹಸಮ್ಮುಖಂ ರವೀಪತತ್ ವಿಶ್ವಂಸ ವಿಶ್ವಚಕ್ರೇಣ ಕುರ
- 10 ವನ್ಯಜಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪ್ರಾಪ್ತುರಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೇರತನಕ್ಲಬ್ಧಿ
- 11 ಚಂದ್ರ ಸಮೇಪಿಂಗಲ ವತ್ಸರೇ | ಚಾರು ಶ್ರಾವಣ ಪೂರ್ಣಿಮಾ ವತ್ಸರ್ವೇ ಸ್ಥಿರವಾಸರೇ ಆ ಪಸ್ತಂಧಾಯ
- 12 ಮಾರ್ಯಸೂನವೇ | ಅಂಬಿಕಾರಾಧನಪರ ಕಾಮಿಯಾ ಚರ್ಯುಶರ್ಮಣೀ | ಆಯಿ
- 13 ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ಥಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳಿಕಾಕಾವೇರೀ ಕಪಿಲಾಂತರೇ ನೀಮಾ
- 14 .. ಪಲಶಾಲಿ ಶರಾಶಚಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತಡ ಸೆಟಿನಮುದ್ರಧೂಃ ಕಬದರ ಪುರೀ ನೀರತಟಾ
- 15 ಕ ರೇಖಾರೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಧೂರ್ವಾಂಬಯ ಧರ್ಮಪಾತಕ ಹಾರಿಚ ಸೇತೂರಂ ನರ
- 16 ಹಂಜರ ಗ್ರಾಮ ಧೂಃ ಶತು ಣಾ ವಿಕೃತೋ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನತಃ ಶತ್ಪುರೇವ
- 17 ನರಶತ್ಪು ಧರ್ಮಶತ್ಪುರ್ನಕಸ್ಯ ಚಿತ್ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿವ
- 18 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾ
- 19 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಭ್ರೇಯೋನು ಪಾ
- 20 ಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದುಚ್ಛುತಂ ಪದಂ

ದಣಾಯಕರ ವೂಪ್ಪ

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

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ಹೆಡತಲೆ ಹೋಬಳಿ ಗಟ್ಟವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ

ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಶುಭಮಸ್ತು ಹರೇರ್ಲಲಾ ವರಾಹಸ್ಯದಂಪ್ಪಾದಂಡ ಸ್ವಪಾತು
- 2 ವಕೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ವೀ ಧತ್ತ ಶ್ರಿಯಂದಧಾ ನಮಸ್ತುಂ
- 3 ಗಿರಿಶಂಖಬಿಡಂದ್ರ ಚಾಮರ ಚಾರವೇ ಶ್ರೀಶ್ರೀಕೃ ನಗರಾರಂಭ
- 4 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
- 5 ಲವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೬೮೩ ಸಂದ ವರ್ತಮಾನವಾದ
- 6 ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧೦ ೧೫ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
- 7 ಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮಾ ವೀರನರಪತಿ ಮಹೀ
- 8 ಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವೊಡೆಯರೈಯ್ಯನವರು ವೆಂಕ
- 9 ಚರಾಮೈಯ್ಯಗೆ ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯಧೂದಾನ ತಾಂಮ್ರ
- 10 ಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ ಮಹೀಶೂರ ನಗರದ
- 11 ಹೋಬಳಿ ನೀಮೆ ವಿಚಾರದ ಚಾವಡಿ ವಳಿತದ ಸತ್ಯಾ
- 12 ಗಾಲ ಸ್ಥಳದ ಚಲುಕವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ವಿಚಾರದ ಚಾ
- 13 ವಡಿ ಶ್ಯಾನಭಾಗ ಸ್ಥಲದ ಶ್ಯಾನಭಾಗ ಸಹ ಬರೆದು ಕೊಂ
- 14 ದುಬಿಂದ ಲೆಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟರವ
- 15 ಸಕಲ ಸುವರ್ಣಾದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
- 16 ಠಿಗು ೧೬ ವಿಂಗಡಮಣಿಹ್ನ ಮೂಗೂರಿಗೆ ಸಲು
- 17 ವಸುಂಕಗು ೩ ರ್ ೩೬ ಫೋಮುಗ ೧ ರ್ ೧ ರ್ ೦ ೮೫
- 18 ಯಂಮೂಗೂರಿ ಉಧಯಂಗ್ರಾಮ ೧ ಕೈ
- 19 ಹುಟ್ಟುವಳಿ ಕಂಗು ೧೬೬ ರ್ ೦೭ ನೂರಯಪ್ಪತ್ತಾರು

- 20 ವರಹಾಪುಕೊಳ್ಳಾಗಾಲದ ಸೆಟ್ಟರ ಮುಖಾಂತ,
- 21 ಬೊಕ್ಕಸಕ್ಕೆ ಸಾಕಲ್ಪವಾಗಿ ಸಂತಾದ ಕಾರಣ
- 22 ಈ ಗ್ರಾಮದ ಯಡ್ಲೆ ಚತುಸ್ವೀಮೆಯೊಳಗುಳ್ಳ ನಿಧ್ಯಾ
- 23 ದೃಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗರು ನಿನಗೆ ಸಲ್ಲುವುದು
- 24 ಯಿಲ್ಲಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕೃತದಾನವರಿ
- 25 (ವ)ರ್ತನಗಳೆಂಬ ವ್ಯವಹಾರಚತುಸ್ವಯಂಗಗಳಿಗೊಸಲು
- 26 ವುದಾದ್ದರಿಂದ ಭತ್ತ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ
- 27 ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ಅನುಧವಿಸಿಕೊಂ
- 28 ಡು ಬರುವುದು ಏಕೈವ ಭಗಿನೀ ರೋಕೇ ಸರ್ವೇಷಾ
- 29 ಮೇವ ಭೂಭೂಷಾಂನಭೋದ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದ
- 30 ತ್ವಾವಸುಂಧರಾ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಪರೇ
- 31 ತವಸುಂಧರಾಂ ಪೃಷ್ಠಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 32 ಜಾಯತೇಕ್ರಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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ನಂಜನಗೊಡು ಕಸಬಾ ಹೋಬಳಿ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಬರಸಂವತ್ಸರದ ಪೈಶಾಖ ಶು ೧೧ ಲು ಶ್ರೀಮತು ಮಹಿಶೂ
- 2 ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲುವೈಯಗೆ ಬರೆಸಿ
- 3 ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿ
- 4 ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ಚಪ್ಪ
- 5 ರ ಮೇಲುಕಟ್ಟು ಅಡಿಗಟ್ಟು ಕುಂದಾರ ಸ್ವರೂಪು ಯರೆ ಕಾ
- 6 ಯಿ ಮೇಲೋಗರ ಹುಲು ಗಂಧ ಮೊದಲಾದ ಹಣಮುಟ್ಟದ
- 7 ಸೋಪಸ್ತರವನ್ನು ತರಿಸಿಕೊಟ್ಟು ರಥೋತ್ಸವವನ್ನು
- 8 ಸಂಭ್ರಮವಾಗಿ ಆಗಮಾಡಿಸುವುದು

9 ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರು

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ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೬ ಲು ಶ್ರೀಮತು
- 2 ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲು
- 3 ವೈಯಗೆ ಬರೆಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀ
- 4 ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ
- 5 ಘಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮದ ಕೊಡಿಸಿ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನು
- 6 ಮಾಡಿಸಿಕೊಡಿಸುವ ರೀತಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿಸಿಯಿರ್ಥವ ಆ
- 7 ಪ್ರಕಾರಕ್ಕೆ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ
- 8 ಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಸೀಮೆಲಿ ಘಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮ
- 9 ವನು ಕೊಡಿಸಿ ಶಿರಾ ಪ್ರತಿಷ್ಠೆಯನು ಮಾಡಿಕೊಡಿಸುವುದು.

10 ಶ್ರೀ ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರವರು

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ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಲು ಶ್ರೀಮತು ಜವಳಿ ರಾಧಾ
- 2 ದಾಯದ ಚಾವಡಿ ಮಣಹಗಾರ ಹರಿದಾಸಯ್ಯಗೆ ನೀನು ಉ
- 3 ಪ್ಪನಹಳ್ಳಿಯ ಗ್ರಾಮ ೧ ಯಾ ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯ ಪುರ
- 4 ದ ಗ್ರಾಮ ೧ ಸಹಾ ಯದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
- 5 ತುಡಿಕೆ ಸುಂಕಪೊಂದು ಮುಂತಾಗಿ ಅಸಕಲ ಸ್ವಾಮ್ಯವು ಕಳ
- 6 ರೆ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ
- 7 ರಾಧನೆಗೆ ನಡೆದು ಬರುವಕಾಗೆ ಧಾರೆಯೆರೆದು ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು
- 8 ಮಾಡಿಸಿ ತಾಂಮ್ರಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇರ್ಥೇವೆ
- 9 ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯ
- 10 ಹೊಗೆಕಾಣಿಕೆ ಹಣ ಮುಂತಾಗಿ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಪೊಂ
- 11 ಮಿನ ಹಣವನ್ನು ಕೇಳದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು

- 12 ಬರುವ ರೀತಿಗೆ ಕಟ್ಟಳೆಯನ್ನು ಮಾಡಿಸಿ ಇದೇವೆಯಾದಕಾ
 13 ರಣ ಅಪ್ಪಕಾರಕ್ಕೆ ಕಳೆದ ಲಕ್ಷ್ಮೀಕಾಂತ ಕ್ಯಾಮಿಯವರ ಪಡಿ
 14 ತರ ದೀಪಾರಾಧನೆಗೆ ಸಲುವ ಉಪ್ಪಿನಪಳಿ ಗ್ರಾಮ ೧ ಯಾ
 15 ಉಪಗ್ರಾಮ ಸೋರಿಕಾಯಿ ಪುರದ ಗ್ರಾಮ ವೊಂದು ಸಹ ಈ
 16 ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯ ಹೊಗೆಕಾಣಿಕೆ
 17 ಹಣಸಹ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಪೊಮ್ಮಿನ ಹಣವನ್ನು ಕಳೆದ ಸ
 18 ವರಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಬರೆಸಿದ
 19 ಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೊಹರೇತವಸುಂಧರಾಂ
 20 ಪವಿತ್ರವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ | ಶ್ರೀ

21 ಕಂಠೀರವ ನರಸರಾಜ ಪೊಡೆಯರವರು

ಯಳಂದೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಕೆಯಲ್ಲಿ ಪ್ಲೀಡರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್‌ರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ
ಪೊರೆಗಿರಿಯಲ್ಲಿ ಬರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
 2 ಕೈರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಕರ್ಕಾಣಾ ಯಾಸ್ತುತದ್ಯಾಮು
 3 ಪ್ರತ್ಯುಹ ತಿಮಿರಾಪಹಂ | ಯದ್ಗುಣೇಪ್ಯಗಜೋದ್ಯೂತಂ ಹುಣಾಪಿಚ ಪೂಜ್ಯತೇ | ಅಸ್ತಿ
 4 ಕ್ಷೀರಮಯಾದೈವೈರ್ಮಘವಾನಾನ್ಮಹಾಂಬುಧೇಃ | ನಮೀತಮಿವೋದ್ಯೂತ
 5 ಮಹೋತ ತಮೋಮಹಃ | ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುರೈರನ್ನರ್ಥನಾಮಾಬುಧಃ
 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಧುಜಬರೈರಾಮುದ್ವಿಷಾಂಸಿಷ್ಠತಃ | ತಸ್ಯಾಯುರ್ನಕುಷೋಸ್ಯತ
 7 ಸ್ಯ ಪರುಷೋಯುದ್ಧೇಯುಯಾತೀಕ್ಷಿತಾಬ್ಯಾತಸ್ತನ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಧಃ
 8 ಶ್ರೀದೇವಯಾಸೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದಿದೀಪೇ ತಿಮ್ಮಧೂಪತಿಃ | ಯಶಸ್ವೀ
 9 ತುಳುವೇಂಪ್ರೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ತಯೇ | ತಸ್ಯಾಧೂದ್ಭುಕ್ತಮಾಹಾಸಿರೀತ್ಯ
 10 ರ ಕ್ಷಿತಿಪಾಲಕಃ | ಅತ್ಯಾಸಮಗುಣಧ್ವಂಶಂಮೌಳಿರತ್ನಂಮಹೀಭುಜಾಂ ಸರಸಾದುದಧೂತ
 11 ಸ್ಯಾನ್ನರಸಾವುಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋದೇವಕೀನಂದನಾದಿವಸೋಯಂನರಸ
 12 ಭೂಪಾಲಶ್ಚೇರ ಚೋಳಾಧಿ ಭೂಧೃತಃ | ಚಿತ್ತಾಧಾನಾಂಬುನಾಥರ್ಮಮುದ್ವಂ ತನೋರಾತಿ
 13 ಪಾಜೀ ನಾಗರಾದೇವ್ಯೋಃಕೌಸರ್ಯಾಶ್ರೀ ಸುಮಿತ್ರಯೋಃ ದೇವ್ಯೋರಿವ ನೃಸಿಂಹೇಂದ್ರಾತ್ಸಸ್ಯಾತ್ಪತ್ನೈರಥಾ
 14 ದಿವ ವೀರಾ ವಿನಯನಾ ರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನಾ | ಜಾತಾವೀರ ನೃಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯಮ
 15 ಹೀಪತೀ ವೀರಃ ಶ್ರೀ ನಾರಸಿಂಹಸ್ವ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾ ನಿದಶ್ಯ
 16 ನೃಗನರ ನಕುಪಾಮುಷ್ಯವನಾ ಮಥಾನ್ಯಾ | ಅಸೇತೋರಾಸುಮೇರೋರವಸುರನುತಃ ಸ್ವೈರ
 17 ಮಾಚೋದಯಾದೈರವಾಶ್ಚಾತ್ಯಾಚರಾಂತಾದುಲ ಹೃದಯವೂವಜ್ಯರಾಜ್ಯಂಶಶಾಸ
 18 ಪಾಜ್ಯಂ ಪ್ರಶಾನ್ಯ ನಿರ್ವಿಷ್ಣಂ ರಾಜ್ಯಂದ್ರಾಮಿವ ಶಾಸಿತುಂ | ತಸ್ಮಿನ್ ಗುಣೇನ ವಿಹ್ಯಾತೇಕ್ಷಿಕೇ
 19 ರಿಂದ್ರೇದಿವಂಗತೇ ತತೋಪ್ಯವಾಮ್ಯುವೀರಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿಃ ಬಿರ್ಥಿಮಣೀಕೇಯೂರ
 20 ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜಾಂ | ಕಾಂಟೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕಸಧಾ ವೆಂಕಟಾದ್ರಿಪ್ತ
 21 ಮುಖ್ಯಪ್ಪಾವತ್ತಾರ್ವವತ್ಸ್ಯಸರ್ವೇಷ್ಟತನುತ ವಿಧಿವದ್ಭಯಸೇಶ್ರೇಯಸೇಯಃ ದೇವನ್ಮಾನೇ
 22 ಪುತೀರ್ಥೇಷ್ವಪಿಕನಕತುರಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೋ ಪದಾನ್ಯೈರಪಿಸಮಮ
 23 ಖರೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕ್ರತಪ್ರತಿಪಾರ್ಥಿವವಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ |
 24 ಛಾಪಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಸ್ತೋಷಕ್ರದರ್ಥಿಷುಯೋರಣಂಡಃ | ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ
 25 ಯೋರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾಭ್ಯಃ ಪರರಾಯಭಯಂಕರಃ ಹಿಂದೂರಾಯಸುರ
 26 ತ್ಯಾಜ್ಯಾದೃಶಾದೂಲಮರ್ದನಃ | ವೀರಪ್ರತಾಪ ಐತ್ಯಾದಿ ಬಿರುದೈರುಚಿತ್ಯಯುತಃ | ಸುತ್ತಾಧಾರ್ಯ
 27 ಸುಧೀಭಿಸ್ಸವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃಕ್ಷಾಪಾರಾ ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧೀರಕೃ
 28 ತ್ಯಾನೀತ್ಯಾನ್ಯಗಾದೀನ್ ಅಪೂರ್ವಾದೈರಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚ ಹೇಮಾಚರಾಂತಾದಾಸೇ
 29 ಕೇರರ್ಥಿಸಾರ್ಥಶ್ರಿಯಾಮಿಹ ಬಹುಳೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾಸಮಿಧೇ || ಶಕಾಬ್ದೇಶಾಲವಾಹಸ್ಯಸ
 30 ಹಸ್ರೇಣ ಚತುಶ್ಚತುಃ | ಚತ್ತಾ ರಿಂತತ್ವಮಾಯುಕ್ತೇಶುವ್ರೇ ಈಶ್ವರವತ್ಸರೇ ರಮ್ಯೇ
 31 ಮಾಸಕಾರ್ತಿಕನಾಮಸಿಶುಕ್ಲಪಕ್ಷೇಶುಭೇ ಮುಕ್ತಾನದ್ವಾದ್ಬಿಹಿತಾ | ತುಂಗಧ
 32 ದ್ರಾವನದೀತೀರೇ ಎಕಲೇಶ್ವರ ಸ್ತುಧಾ | ಆಶೇಷ ವೇದವೇದಾಂತ ಪುರಾಣಾಗಮವೇದಿನೇ ಪದ

- 33 ಪಾಕೃಪ್ರಮಾಣೀಷು ಪರಾಂಪ್ರಾಧಿಮುಖ್ಯೇಯುಷೇ ಕಾಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪಸ್ತಂಬಾಯ ಯಾ
 34 ಜುಷೇ | ಶಾಖನೇ ಸುಚರಿತ್ರಾಯ ಸಮಸ್ತ ಗುಣಶಾಲನೇ | ಶ್ರೀಮದ್ವೇಂಕಟನಾಥನ್ಯ ಕೈಂಕರಾಸಕ್ತಚೇತ
 35 ನೇ ವೆಂಕಟಾಚಾರ್ಯಪುತ್ರಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮನೇ | ಹೊಯ್ಸಳಾಬೈ ಮಹಾರಾಜ್ಯ ಪ್ರಸಿದ್ಧಂ
 36 ಜಗತ್ತೀತರೇ | ಮಹದೇವಪುರಾತ್ನಾಚೀಂದಿತಮಾಶ್ರಿತೃಸಂಸ್ಥಿತಂ ಹಂದಿಕು
 37 ಪಾಧಿಧಾನಾಯಾಃಪರಾಧಕ್ಷಿಣತಃಸ್ಥಿತಂ ಕಾರೇಪುರಾಹ್ವಯಾದ್ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮಾಯಾಂದಿತಿ
 38 ಸ್ಥಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಹಳ್ಳಿತ್ಯುತ್ತರಸ್ಯಾಂದಿತಿ ಸ್ಥಿತಂ ನಾಮ್ನಾಕುಂದಲವಾಡೀತಿಪ್ರಥಿತಂ
 39 ಗ್ರಾಮಮುತ್ತಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೋ ವಾಸನೀಯೋಮನಸ್ವಿನಾಂಸಹಿರಣ್ಯಪಯೋಧಾರಾ
 40 ಪೂರ್ವಕಂದತವಾನ್ಮದಾ | ವೀರಪವೋಡೆಯರ ಕಲ್ಲವತ್ತಿಂತುರವನಪುರದ ಪೋಣಿಯಿಂದ ಮೂಡಲು
 41 ಸೋಮನಾಥದೇವರ ಹೊಲದಿಂದ ಕೆಂಕಲು ಮಾಚೆಯನ ಪುರಕ್ಕೆ ಪಡುವಲು ಪರ್ವತಯನ ತೋಟದಿಂದ ಬಡಗಲು
 42 ಗ್ರಾಮವನು
 43 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯಾನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವರ್ಗಮಪಾಪೋಕ್ಷಿ
 44 ಪಾಲನಾಡ್ಭುತಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
 45 ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿವೃಠಂಧವೇತ್ ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

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ಅದೇ ತಾಲ್ಲೋಳು ಕನಕಾ ಹೋಬಳಿ ಗೌಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹಳ್ಳದ
 ಬಳಿಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1'-2"×2'-2"

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|--------------------------------|----------------------------|
| 1 ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶ್ರಾವಣ | 4 ದೇವರಿಗೆ ಬಿಟ್ಟ ಭೂಮಿ ಸೂರ್ಯ |
| 2 ವಣ ಶು ೧೫ ಲು ಶ್ರೀ ಬಯಚ | 5 ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ |
| 3 ನಾಯಕರು ಶ್ರೀ ವೀರಧದ್ರ | |

51

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿಗೆ ಪಶ್ಚಿಮ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟೆ ಬಳಿ

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|-----------------------------|-----------------------------|
| 1 ಶ್ರೀಮತು ರಾಕ್ಷಸ ಸಂವತ್ಸರ ಫಾ | 4 |
| 2 ಲ್ಗನ ಶು ೫ ಶುಲು ಹಿರಿಯೊಡೆ | 5 ಧರ್ಮಾರ್ತ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ |
| 3 ಯರಶಿಶ್ಯರುಚಿಕಪ್ಪ ದೇವರಿಗೆ | 6 ಟಪ ಶ್ರೀಶ್ರೀ |

52

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ಪೊತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×1'-3"

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|----------------------|-------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯ ಸಂ | 4 ನ ಮಗ ದೇವಗೌಂಡ ದೇ |
| 2 ವತ್ಸರ ಕಾರ್ತಿಕ ಶು ೫ | 5 ವರೋಹಕ ಸಂದ |
| 3 ಲು ನಾಗಗೌಂಡ | |

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ಅದೇ ಕೆನ್ನೂರು ಮಜರೆ ಹೊಸೂರಿಂದ ಕುಂಟೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

- | | |
|---|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹಂ | 5 ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿಸಿ ಆ ದೇವರ ನೈವೇದ್ಯ ಪೂಜೆ |
| 2 ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಸೋಮವಾರ | ೬ರ |
| 3 ದಲು ಶ್ರೀಮತು | 6 ಕೈ ತಮ್ಮ ಕ್ರಮವಾಗಿ ಒಂದಿರುವ ಅಲದ |
| 4 ಸೋಮಂಜಿ ಸುಟ್ಟಿಯರು ತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ | ಮರದ |
| 5 ವಾಸ್ತಿಯಾಗದೇಕೆಂದು ಮಂಟಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹನು | 7 ಯಲ್ಲ ಅಯುರು ಕೊಳಗ ಗದ್ದೆಯನೂ |
| ಮಂ | 8 ಕೊಟ್ಟರು |

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನ್ನೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ
ಉತ್ತರ ಪಾಳು ಧಾವಿ ಬಳಿಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-3" × 1'-9"

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|-----------------------------|-------------------------|
| 1 ನಳ ಸಂವತ್ಸ ಮಾಗ ಸು ೧ | 4 ಹೊಲ ೦ ೦ ಹತ್ತು ಕೊಳಗ ಯ |
| 2 ಲೂ ಮಾದಂಜನಾಯಕರಿಗೆ | 7 ದಕೆ ತಪದವರು ಗಂಗೇದು .. |
| 3 ಧರ್ಮವಾಗಬೇಕೆಂದು ನಂಜ | 8 ಬ್ರಹ್ಮಣರ ಕೊಂದ ಪಾಕದ |
| 4 ಪುರಸರು ಮಠದ ಧದ್ರಪ್ಪ ದೇ | 9 ಲ ಹೋಹರು ಶಿವಪಾದನೇ |
| 5 ವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ | 10 ಶರಣು ಶ್ರೀಶ್ರೀ |

55

ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೂವಿನ ಬಳಿ ಕಟ್ಟಿಗೆ
ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|------------------------|-----------------------------------|
| 1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಧಾದ್ರ | ಹಕ್ಕೆ ಬಿಟ್ಟ ಗದ್ದೆ ೫೦ ೦\|\| ೩೦ ಹತ್ತು |
| 2 ಪದ ಶು ೧ ಬುಧವಾರದಲು | 7 ತೂವಿಗೆ ಮೂಡಲು ಬಡಗವಾಗಿ |
| 3 ಸೋಮಶಿವಾಚಾರ್ಯರ ಶಿಷ್ಯ | 8 ರುವ ಹಳ್ಳದ ಧೂಮಿಯನ್ನು ಬಿಟ್ಟು |
| 4 ಚಂನರಾಜ ದೇವರು ಮಠವ | 9 ಕೊಟ್ಟರು |
| ಕಟ್ಟಿಸಿ ಚರಂತಿಗಳದಾಸೋ | |

(ಕಟ್ಟಿದದಲ್ಲನೇರಿದೆ)

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ಅದೇ ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಪಾದದ ಕಲ್ಲಿನಲ್ಲಿ

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|--------------------------------------|--|
| ಸ್ವಸ್ತಿ ಶಕವರುಷ ೧೩೦೨ನೆಯ ರಉದ್ರ ಸಂವತ್ಸರ | ಪೂರ್ವದಲು ಬಿಟ್ಟು ಧರ್ಮಪುರಾ |
| ದ ಮಾಘ ೮ ೧ ಸೋರೋಷಿಣೀ ನಕ್ಷತ್ರದ | ೧ ಅಧ್ಯಾಹ್ನತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯ |
| ಲು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿ | ೧ |
| ರಾಯ ವಿಧಾಡಧಾಜೆಗೆ ತಪ್ಪು ವರಾಯ | 2 ತಿರುಪ್ಪಾಯ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಉರಮೂಡಣ ಮಾಯ |
| ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಸಮುದ್ರಾ | ಜ್ಞಾನ ಧೂಮಿಯೊಳಗೆ ಲಕ್ಷ್ಮಣ್ಣಿಗೆ ಗದ್ದೆ ಹೊಲ |
| ಧಿಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ | ತೋಟ ಸಹ ಅನರ್ವ ಪ್ರಜೆಗಳ ಅನುಮತದಿಂದ |
| ಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಪುತ್ತಿರಲು ಶ್ರೀಮ | ಅಮಾಯ ಸೆಟ್ಟಿವೊಳಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ |
| ದುಜೇಂದ್ರ ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದ | ಕವಾಗಿ ಕೊಟ್ಟರು ಮತ್ತಂ ಆ ಉರಹಸರದಸುಂ |
| ಸೇಷ ಮಹಾಜನಂಗಲು ಅಊರಮಾಯ | ಕವಂ ಆಚಂಪಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ |
| ಸೆಟ್ಟಿ ಕೇತಮ್ಮಸೆಟ್ಟಿಯೊಳಗುಳ್ಳನಾಡ | ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೆಗಳುವೊಡಂಬಟ್ಟು |
| ಸಮಸ್ತರು ಹಲಪು ಸಮಸ್ತಗೆ ಉಡುಪ ಜೆಗಳೂ | ಬಿಟ್ಟು ಧರ್ಮ ಸ್ವದತ್ತಂ |
| ತಂಮ್ಮೊಳಗೆ ವೊಡಂಬಟ್ಟು ಅಮದ್ದೂರ | ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷ |
| ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ | ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕಿಮಿ |
| | |

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ಅದೇ ಮದ್ದೂರಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲ ಕಬ್ಬಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6" × 1'-6"

- | | |
|------------------------------------|---|
| 1 ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ | 5 ದೇವರಿಗೆ ನೈವೇದ್ಯಕ್ಕೆಂದು ದಾನವಾಗಿ ಬಿಟ್ಟು |
| 2 ಶು ೧೦ ಲೂ ತಿರುಮಲರಾಯರಿಗೆ ಧರ್ಮ | 6 ಕೊಟ್ಟ ಧೂಮಿ ೫೦ ೧ ಇದನು ಅರೊಬ್ಬರು |
| 3 ವಾಗರೆಂದು ಶ್ರೀಮದುಜೇಂದ್ರ ಪುರದ | 7 ಅಳುವಿದರು ಗೋವಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ |
| 4 ಸಮಸ್ತನಾಡ ಗೌಡುಗಳು ಸೋಮೇಶ್ವರ | 8 ಹರು ಶ್ರೀಶ್ರೀ |

ಶಿವಮೊಗ್ಗ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು

ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕು

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ಶಿವಮೊಗ್ಗಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- ¹ ಹರೇರ್ಲರಾವರಾಹಸ್ಯದಂಪ್ಪಾದಂಡಃ ಸಪಾತುಮಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
- ² ಧಾತ್ರೀ ಧತ್ತ ಶ್ರಿಯಂದಧಾ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ
- ³ ೧೫೬೬ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಬ ೫ ಲು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
- ⁴ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತ
- ⁵ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸೋಮಶೇಖರ
- ⁶ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಿಂಸಂಮಾಜಿಯವರು ತುಂಗಾ ತೀರದಲ್ಲಿ ಶ್ರೀ ಹರಿಹರ
- ⁷ ಕ್ರಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಕಾರ್ತುನ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಬರ
- ⁸ ಸಿ ಕೊಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಆರೆತ್ತಿನ ಮಾ
- ⁹ ನ್ನ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಧೇವ ಆಡಕೆ ಮೆಣಸು ಬೊಬರಿ ಕವಾಡ ಮುಂ
- ¹⁰ ತಾದಗಡಸಿನ ಸರಕು ಹೊರತಾಗಿ ಆಕ್ಕಿ ಭತ್ತ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಲ್ಲ ಮುಂ
- ¹¹ ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಪಟ್ಟದ ಕೆಳಗಣ ಸುಂಕ ಠಾಣೆಗಳಲ್ಲೂ ಬರೆಸಿ ದೇ
- ¹² ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹಮಯೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ
- ¹³ ದಾನ ಪಾಲನಯೋರ್ಮದೈದಾನಾಭೈಯೋನುಪಾಲನಂ ದಾನಾತ ಸ್ವರ್ಗ
- ¹⁴ ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

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ಹೋಳಲೂರು ಹೋಬಳಿ ಕೊಡ್ಲಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಂಪಟಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|-------------------------------------|--------------------------------|
| ¹ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಯ | ⁴ ವೀರಪಗ ಉಡ ಮಾಡಿದ ದೇ |
| ² ಬ ೧ ಲು ಶ್ರೀಮತು ಭದ್ರಪ್ಪ | ⁵ ವಾಲಯದ ದೀಪಸ್ತಂಭಕೆ |
| ³ ಗಪುಡರ ಮಗ ಚಿಕ್ಕಪ್ಪನ ಮಗ | ⁶ ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಕೊಡ್ಲಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

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|---|---|
| ¹ ಸ್ವಸ್ತಿ ನಮಸ್ತ ಪ್ಪ ಸಸ್ತಿ ಸಹಿತ ಶ್ರೀಮ | ⁶ ಲಯ ಶ್ರೀಮತು ಕೂಟ ಗೌಡನಮಗ |
| ² ನೃಹಾಕುಂಡಳೇಸ್ವರ ಅರಿರಾಯವಿ | ⁷ ಕಾಮಗವುಡ ವೂರಕುಯಲಲಿ ಪಲರ |
| ³ ಭಾಡಠಾಪೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ | ⁸ ನಿಜದು ತಾನುಂ ಸುರಲೋಕ ಗತನಾದಂ |
| ⁴ ಚತುಸ್ಸಮುದ್ರಾದಿ ಪತಿ ಶ್ರೀವೀರದೇವ | ⁹ ಆತನ ತಂದೆ ನಿಲಿದ ನಿಷ್ಠೆಯ ಕಲ್ಲು |
| ⁵ ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಕೂಡ | ¹⁰ ಮಂಗಳಮಹಾ ಶ್ರೀ |

ಸಾಗರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಸಾಗರದ ಕನಡೆಯಲ್ಲಿ ಕರ್ಕಾಣ ಹನುಮಂತಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)

(ಮುಂಭಾಗ)

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋ
- ² ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯಶಂಧವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯು
- ³ ದಯ ಶಾಲವಾಹನಶಕ ವರುಷ ೧೬೦೬ನೆಯ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ

- 4 ನಿಜಶ್ಯಾವಣ ತುಧ ಜಿಲ್ಲಾ ಶ್ರೀಮದ್ವೆಡವ ಮುರಾರಿಕೋಟೆ ಕೋಶಾಹ
- 5 ೪ ವಿಶ್ವದ್ರ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪ
- 6 ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವ
- 7 ರಾದ ಸಂಕಲ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರರು ಸಿದ್ಧಪ್ರನಾಯಕರ ಪಾತ್ರರು
- 8 ಶಿವಪ್ರನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯು
- 9 ರಾದ ಚಿಂತನಮಾಜಿಯವರೂ ಹಸ್ತಾಂತರದ ಸೇನಬೋವಿಯರಂ
- 10 ಣನಮಗ ತಿಮ್ಮಯಗೆ ಬರಿಸಿಕೊಟ್ಟ ಧೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
- 11 ವೆಂತಂದರೆ ಅರನಾಡನ್ನಲ್ಲದೆ ಸೀಮೆಯಲ್ಲದ ಕೋಣಗ್ರಾಮದಿಂದ
- 12 ದ ನಿವಣಿ ಅಗ್ರಹಾರದ ನರಸಿಂಹಪುರದ ಲಿಂಗಾವಧಾನಿಗೆ ಕೊ
- 13 ಟ್ತದಬಗೆಯಲ್ಲೂ ಆತಸ್ವಾಸ್ತೆ ಕೊಟ್ಟಾರಭ್ಯ ಅನುಭವಿಸದೆ ಅರ
- 14 ಮನೆ ಹವಾರೆಯಾಗಿ ಸಿಕ್ಕಿಗೊಂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗೆ ೧೫ಕೆ ವಿವರ
- 15 ಯೇ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳು ಬರಿಸಿದ ಪ್ರಮಾಣಿಸಿರುವಾನಿಬೀ
- 16 ಟಬ ಲಗೆ ರ ಗದ್ದೆಬೀಟಬ ರ ಯೆದರವತ್ತಿನ್ನಲ್ಲೂ ಬೀಟಬಂ 11೦ ಅಂತ್ಯದೀಟವರಿ
- 17 ಬ ೧೬11೦ ಕಗ ೧೫ ತ್ರಿಣುವ ಅಗ್ರಹಾರದಲ್ಲಿ ಸಿಕ್ಕಿಗೊಂಡಿದ ಸರಸಮತ್ತೆ ಪು
- 18 ಟ್ತನನಾಸ್ತೆಯಿಂದ ಸುತ್ತನ ಬಿಸಿಗ್ರಾಮದಿಂದ ೧೬11೦ ಉಭಯಂ ೧೭೪11೦ಕೆ
- 19 ವಿವರ ದುಂದುಭಿಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸ್ಥಿರವಾರ ಶನಿಪ್ರದೋಷ
- 20 ಪುಂಜ ಕಾಲದಲ್ಲುಬಿಟ್ಟದು ೧೭೪ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಶು ೧೦ಲ್ಲು
- 21 ಬಿಟ್ಟದು ೧ 11೦ ಉಭಯಂಗ ೨೪11೦ ಇಪ್ಪತ್ತುನಾಲ್ಕುವರೆ ವರಹನಸ್ವಾಸ್ತೆಯಂ
- 22 ನೂ ಸಕಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

- 23 ಣಿ ಅಗ್ರಹಾರದವಳಗಣ ಮನೆನಿವೇಶನಸಹ ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಿ
- 24 ವಾಗಿ ಈ ಧೂಮಿಯ ಚತುರ್ಗಡಿಯವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪಜಲಪಾಪಾಣ
- 25 ಅಕ್ಷೀಣಿ ಅಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮೃವನೂ
- 26 ಪೂರ್ವಮಂಯಾದೆಯಲ್ಲ ಅಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನಪಾರ
- 27 ಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಯಾಗಿ ದಾನಾಧಿಕೃತು
- 28 ಪರಿವರ್ತನೆಗೆ ಸಲಿಸಿಕೊಂಡು ಸುಖದಿಂದ ಅನುಭವಿಸಿ ಬಾ
- 29 ಹದೆಂದುಬರಿಸಿಕೊಟ್ಟ ಧೂದಾನಧರ್ಮಶಾಸನ ಅದಿತ್ಯಚಂದ್ರಾವ
- 30 ನಿರೋಲನಶ್ಚ ದ್ಯೌರ್ಧೂ ಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾ
- 31 ತ್ರಿಶ್ಚಉಭೇಚಶಂಧೈರಧರ್ಮಸ್ಯ ಪಾನಾತಿನರಸ್ಯ ಉ(ವ್ಯ)ತ್ತಂ ಸ್ವದತ್ತಾದ್ವಿ
- 32 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ
- 33 ಸ್ವದತ್ತಂ ನಿಪ್ಪಲಂಧವೇತು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತು ವ
- 34 ಸುಂಧರಾಂ ಪಷ್ಪಿರ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇಕ್ರಿ
- 35 ಮೀ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾ
- 36 ತ್ಸರ್ಗಮಪಾಪೋತಿ ಪಾಲನಾದ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
- 37 ವ.

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ಅದೇ ಕನಕಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗೆ ಶ್ಯಾಮರಾಯರ ವಶದಲ್ಲಿದ್ದ
ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ವಿಷ್ಣುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ಲ್ಲು ಶ್ರೀಮತ್ಕೈಳ
- 2 ದಿ ವೀರಭದ್ರನಾಯಕರು ಮಾಲವೇದೀವರ ನೀಲಯನಮ
- 3 ಲ್ಲಗೆಬಿಟ್ಟ ಉಂಬಳಿತಾಂಬ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
- 4 ದರೆ ನೀನು ಆರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಲ್ಲ ನಿನಗೆ ಉಂ
- 5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟದು ಕೆಳದಿ ಶ್ರೀಮ ಮಾಲವಗ್ರಾಮದಲ್ಲ
- 6 ಮೇಲಣ ಬಿದಿರುಗದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ೧ ೩ ಕೆಳಗಣ ಬಿದರ ಗ
- 7 ದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ೧ ೩ ಈ ಉಭಯಂ ಕುಳಗ ೨ಕ್ಕೆ ೬ ಆರು
- 8 ವರಹನ ಧೂಮಿಯನ್ನು ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟವಾಗಿ
- 9 ಆ ಧೂಮಿಗೆ ಸಲ್ಲುವ ಏನುಂಟಾದ ಸರ್ವಸ್ವಾಂಮೃ
- 10 ವಂನೂ ಅಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
- 11 ರೆಯಾಗಿ ಉಂಬಳಿಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
- 12 ದುಯೆಂದುಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಶ್ರೀವೆಂಕಟಾ
- 13 ದ್ವಿ.

ಅದೇ ಕೆಳದಿ ಗ್ರಾಮದ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ 1ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ (ಮುಂಭಾಗ)

- 1 ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭ್ಯೋನಮಃ ನಮಸ್ತುಂ(ಗ)ಶಿರಸ್ತುಂ [ಶ್ವಂ]
- 2 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
- 3 ಧಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರು
- 4 ಪ ೧೪೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಜಯಸಂವತ್ಸರದ ಚೈ
- 5 ತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮ
- 6 ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 7 ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಸುರು ನಮ್ಮ ಅನೆಗೆಂದಿಸ್ತರದ ವೆಂ
- 8 ಕಟಾದ್ರಿ ಯಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ನೀಪುತ್ರಸುಖ ಸಂ
- 9 ಪತ್ತರ ಸರ್ವದೇಶಕೋಶ ಧಕ್ಕಿಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಂಪ್ರಾಪ್ತ ಅನುಭವಿಸು
- 10 ವ ವಿಶಯಕ್ಕೆ ಸುಸ್ಥಿರ ಆಗಬೇಕೆಂದು ವಿಜಯನಗರದ ಅನೆಗೆಂದಿ
- 11 ಸ್ಥರದ ಧಾರ್ಗವ ಡ್ಯವನ ಅಪ್ಪುವಾನದಿರವ ಜಾಮದಗ್ನಿಗೋ
- 12 ತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ ಯಜುಃಶಾಖೆಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ್ವ]
- 13 ನರ ಪ್ರಪಾತ್ರರಾದ ಕಾಶೀಪತಿ ಜ್ಯೋಯಿಸರ ಪಾತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
- 14 ತಿಜ್ಯೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞರಿಗೆ ತರುಣನಗರದ
- 15 ಗುತ್ತಿವೇಂಥೆಯದ ಆರಗದ ಕಂಪಣದವನವನೆ ಪನ್ನಿಚ್ಚಾ
- 16 ಸರಕ್ಕೆ ಸಲ್ಲುವ ಕೆಳದಿ ಗ ೧೨ ಸಾವಿರಶೀಮೆಧೂಮಿಗ
- 17 ೬೬ ಇಕ್ಕೆರಿಗೆ ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೨೪ ಯಲಗರ
- 18 ೩ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೧೨ ಆತಪಾಡಿಸಾವಿರ ಸೀಮೆಧೂಮಿಗದ್ಯಾಣ ೬ ಕಲ್ಲು
- 19 ಸೆ ಐನೂರುಸೀಮೆಧೂಮಿಗ ೮ ಮಂಕಸಾಲೆಸಾವಿರಸೀಮೆಧೂ
- 20 ಮಿಗ ೧೨ ಹೆದ್ದೆಯಲ್ಲು ಸಾವಿರಸೀಮೆಧೂಮಿಗ ೧೨ ಬೆದೂ
- 21 ರಗ್ರಾಮ ಗ ೬೬ ಕೆನೂರು ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೧೨ ಸೂರ
- 22 ಬ ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೨೪ ಅಂಡಿಗೆ ಮೂರುಸಾವಿರ
- 23 ಶೀಮೆ ಧೂಗ ೬ ಬಂದಲಕೆಪ್ಪುಣ ಹಳಸಹ ೫ ಸಾವಿರಶೀಮೆಧೂ
- 24 ಗ ೨೪ ಇಂತಿಪ್ಪುಶೀಮೆ ಜ್ಯೋತಿಷ್ಯ ಪಾಠೋಕ್ತಿತ್ಯ ಧಟ್ಟಯಜಮಾ
- 25 ನಿಕೆ ಧೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನ ಪುಟಗ

(ಹಿಂಭಾಗ)

- 26 ಐವತಿಮುಹೂರ್ತಕಾಣಿಕೆ ಪುಣ್ಯಾಹಲಶ ಇವರೇ ಲಗ್ನ ಸ
 - 27 ಹಮಾಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ರಚಾಮರಾಂದೋಳಿಕಾದಿ ಆ
 - 28 ಪುಣ್ಯೋಗಂಗಳು ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಭ
 - 29 ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾವು ನಂನ ಸ್ತೀಪುತ್ರಸಹಿತ ಸಹಿರಣೋ
 - 30 ದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ತುಂಗಧವ್ರಾತೀರದಲ್ಲು ಚಂದ್ರೋ
 - 31 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸ್ತುಧಾನದಲ್ಲು ಕೊ
 - 32 ಟ್ಟವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಚ್ಚಾಗಳಿಗೆ ಪುಣ್ಯಲಭ್ಯ ಅಭಿವ್ಯ
 - 33 ದ್ವಿಯಾಗಿ ನಡೆಯಬೇಕೆಂದು ಅಲ್ಲರೇ ದೇವತಾರಾಧನೆ ಪೂಜೆ ಇವರ ಮುಖದಲ್ಲ ನ
 - 34 ಡೆವಹಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಧೂಮಿ ಅಂತುಗ ೨ ಸೀಮೆ ೫೨||
 - 35 ಸಾವಿರ ಈ ಸ್ಥರದಲ್ಲ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಇಪ್ಪು
 - 36 ಶಿವಾರ್ಪಿತಕೊಟ್ಟವಾಗಿ ಯೆಂದುಕಾಂಪ್ರಶಾಸನದ ಧರ್ಮಪಟ್ಟ ಅದಿತ್ಯ ಚಂ
 - 37 ದ್ರ ಅರೋನಲಶ್ಚ ದ್ಯುರ್ಧೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉ
 - 38 ಧೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಪಾನಾತಿನರಸ್ಯ ಉ [ವ್ಯ] ತಂದಾನಾತ್ಪಾಲಕೋರಾಜಾನ್ಮದಾನಾ
 - 39 ತ್ಪಾಲತೋಗುರುಃ ದಾನಾತ್ಪಾಲತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮಯಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
 - 40 ಈ ದಾನಪಟ್ಟಿ ಆಳುವಿದರೆ ಕಾಶೀಕ್ಷೇತ್ರದಲ ಮಾತೃಸಿತ್ಯಗುರುವಿಗೆ ತಬ್ಬಿದಹಾಗೆಯೆಂ
 - 41 ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟು ನಡೆಸಬೇಕು ಪುಟ ೧೫ ಪಳ ೫ ತೂಕ ಗ ೫ ರ 10-೬ ಅಂಗುಲ
- ದಾನಪಟ್ಟಿ.

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ೨ನೆಯದು ೧ ಹಲಗೆ

- 1 ಶ್ರೀ ಮೈರಾರಲಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ
- 2 ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ

- 3 ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ನೃಪ ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೪೫೫ನೆಯ ಪರಿವ
- 4 ತಫ ಮಾನಕ್ಕೆ ಸಲ್ಲುವ ಜಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾ
- 5 ಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಅನೆಗೊಂದಿ ರಾಜಾಧಿರಾ
- 6 ಜ ಪರಮೇಶ್ವರ ಅನೆಗೊಂದಿ ಅಚ್ಚುತರಾಯರು ಮಹಾರಾಯರ ಸಾಂಪ್ರದಾ
- 7 ಯಕರಾದ ಗುತ್ತಲದ ಚಿಕ್ಕಪ್ಪಂಜ ರಾಯರು ಮಾನ ಭಾರ್ಗವ ಗೋತ್ರೋತ್ಪನ್ನರಾದ ಶುಕ್ಲಯಜು
- 8 ಶಾಖೆಯ ಕಾತ್ಯಾಯನ ಸೂತ್ರದ ಭಾರ್ಗವ ಚೈವನ ಅಪ್ಪವಾನದಿರುವ ಪಾಮದಗ್ನಿ
- 9 ಪಂಚಾರುಷೇಯ ಪ್ರವರಾನ್ವಿತ ಪಾಮದಗ್ನಿ ಗೋತ್ರದ ದೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆ
- 10 ಯ ಅನೆ ಗೊಂದಿ ಸ್ವರದ ವೆಂಕಟಾದ್ರಿ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಶಂಕರಪ್ಪನ
- 11 ಪೌತ್ರರಾದ ಅಂಜಪ್ಪನ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿಯ ಜಮಾನರಿಗೆ ಹುರಳಿ
- 12 ಪಾರದ ದೇಶಪಾಂಡಿತನವನ್ನು ಕೊಟ್ಟವಾಗಿ ಈ ದೇಶಪಾಂಡಿತನಕ್ಕೆ ಇದ್ದ ಸ್ವಾ
- 13 ಸ್ತಿಗಳು ಧೂಮಿ ಮನೆಗಳು ಗ್ರಾಮಾನು ಗ್ರಾಮಕ್ಕೆ ಇದ್ದ ಉಂಬಳಿ ಆಯವರ್ತನೆ
- 14 ಕೊಟ್ಟ ನೆಲ ಧಾನ್ಯ ದೇನು ಸರ್ವಧಾನ್ಯ ಪಲ ಮುಂತಾದ್ದನ್ನು ಧಾರೆಯೆರ ಕೊಟ್ಟು
- 15 ಅದೆ ಈ ಹುರಳಿ ಗ್ರಾ ೨ ಕ್ಕೆ ಸ್ವಾಸ್ತಿ ಧೂಮಿಗಳು ಮನೆಗಳು ಆಯಹಾರಕಕಂಠವ
- 16 ಜವಳಿ ಬುಟ್ಟಿ ಮೊರಸಕಿತಾ ಕೊಟ್ಟು ಏನು ಉಂಟಾದ್ದನ್ನು ಸಹರಣೋ
- 17 ದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮನ್ ಮಹಾಮಲ್ಲಾರ ಲಿಂಗದೇವರ ಸನ್ನಿಧಾ

(ಹಿಂದಾಗ)

- 18 ನದಲ್ಲು ತುಂಗಧದ್ರಾ ತೀರದಲ್ಲು ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯ ಕಾಲದಲ್ಲು
- 19 ಶ್ರೀಪುತ್ರ ಸಹಿತ ಧಾರೆಯೆರದು ಕೊಟ್ಟು ಅದೆ ನಿ
- 20 ಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಭತ್ತ ಚಾಮರಾಂದೋಳಿ
- 21 ಕಾದಿ ಅಪ್ಪಭೋಗಂಗಲು ಹುರಳಿ ಆ ಕೊಟದ ಕರಣಿಕೆ ಈ ಹುರಳಿ ಪೀಠದ
- 22 ದೇಶಪಾಂಡಿತನ ಸಹಿತವಾಗಿ ಹಂಪರಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಇದಕ್ಕೆ ನಮಗೆ ಆ
- 23 ರಸುಗಳಿಗೆ ಪಾಚ್ಯಾಯಗಳಿಗೆ ಈ ಪುಣ್ಯ ಲಭ್ಯವೆಂದು ನೋಡಿ ದಾನಪಾಲನೆ ಮಾಡಿ
- 24 ಡುತ್ತಾ ಇರಬೇಕು ಇದಕ್ಕೆ ತಪ್ಪಿದರೆ ಕಾಕಿಯಲ್ಲ ಮಾತಾ ಪಿತ್ತ ಗುರುವಿಗೆ ತಪ್ಪಿದ ಹಾ
- 25 ಗೆ ಅದಿತ್ತ ಚಂದ್ರಾವನಿರೋನಲಕ್ಷದ್ರಾ ಧೂಮಿ ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ ಆ
- 26 ಹೆಚ್ಚರಾಶಿಶ್ಚ ಉಭೇಚಸಂಧೇಧರ್ಮಶ್ಚ ಬಾನಾತಿನರಸ್ಯ ವೃತ್ತಿಂದಾನಾತ್ನ ಪಾ
- 27 ಲೋರಾಪಾನದಾನಾತ್ನಾಲೋ ಗುರುಃ ದಾನಾತ್ನ ಪಾಲಿತಾವನಾತ್ನ ತತ್ಪಲಂಭಕೇಮ
- 28 ಯಯೆಂದು ಬರಸಿ ಕೊಟ್ಟ ತಾಂತ್ರ ಶಾಸನದ ಧರ್ಮ ಪಟ್ಟಿ ಈ ಸ್ವರದ
- 29 ದೇವಕಾರಾಧನೆ ಇವರ ಮುಖದಲ್ಲ ನಡೆಯಬೇಕೆಂದು ಬರೆ ಕೊ
- 30 ಟ್ತ ಧರ್ಮ ಶಾಸನ ಪುಟ ೧೫ ಪಳೆ ೫ ತೂಕಗಳಂ ಪಂಚಾಶತು
- 31 ಅಂಗುಲ ೩ ಶ್ರೀ ಬಂಡೇ ರಾಯ

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ ಏನೆಯದು (೧ ಹಲಗೆ)

(ಮುಂಧಾಗ)

- 1 ಗಣಪತಿ ಶಾರದಾಗುರುಭೋಗನಮಃ
- 2 ನಮಸ್ತುಂಗ ಶಿರಕ್ಕುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇಕ್ಷಿತ್ಯೋಕ್ಕ ನಗರಾ
- 3 ರಂಭ ಮೂಲಸ್ತುಂದಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹ
- 4 ನ ಶಕವರುಷ ೧೪೫೫ನೆಯ ವಿಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦ ರ ಸೂರ್ಯೋ
- 5 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಎಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋರಾಹು ವಿಶುದ್ಧ ಸಿದ್ಧಾಂತ ಪ್ರತಿ
- 6 ಪಾಲಕ ನಮಃ ಶಿವಾಯ ಸದಾಶಿವ ಮುಹೂರ್ತಕ ಶಿವಗೋತ್ರೋತ್ಪನ್ನರಾದ ದೇವಗೊಂಡರ
- 7 ಪ್ರಪೌತ್ರರಾದ ಗೋಪಗೊಂಡರ ಪೌತ್ರರಾದ ಬಸಗೊಂಡರ ಪುತ್ರರಾದ ಚವುಡಗೊಂ
- 8 ಡರು ಧದ್ರಗೊಂಡರ ಸುಪುತ್ರ ಸದಾಶಿವನಾಯಕರು ಭಾರ್ಗವ ಚೈವನ ಅಪ್ಪ
- 9 ವಾನ ದಿವ ಜಮದಗ್ನಿ ಗೋತ್ರದ ದೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆಯ ವಿ
- 10 ಜಯ ನಗರದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಹೇಮಾದ್ರಿಯಜ
- 11 ಮಾನರ ಪೌತ್ರರಾದ ನರಸಿಂಹ ಯಜಮಾನರ ಪುತ್ರರಾದ ನರಸಪ್ಪ ದೈವಜ್ಞ ಯಜ
- 12 ಮಾನರಿಗೆ ಕೆಳದಿ ಶ್ರೀ ಸದಾಶಿವನಾಯಕರು ನಾಗತರುಣನಗರದ ಗುತ್ತಿ
- 13 ವೇಂಡಿಮದ ಅರಗದ ಕಂಪಣದ ಬನವಾಸೆ ಪನ್ನಿಚರ್ಚಿಸಿರಕ್ಕೆ ಸಲ್ಲುವ ಕೆ
- 14 ಳದಿ ೧೨ ಸಾಸಿರ ಧೂಮಿಗ ೨ ಇಕ್ಕೇರಿ ೬ ಸಾಧೂಗ ೨೪ ಯಲಗಳ
- 15 ಲೆ ೩ ಸಾಸಿರ ಧೂಗ ೧೨ ಅತವಾದಿ ಸಾ—ಧೂಗ ೧೨ ಕೆ ಕಲರಿಗ ೭೦೦ ಗ ರ ಮಂ
- 16 ಕಸಾರಿಸಾಧೂಗ ೧೨ ಬೇಡೂರು ಗ್ರಾನಗರ ಧೂ ೩೭ ಬಿದರೂರಲ ಸಾ ಇ
- 17 ರಜೋತಿಷ್ಯ ಧಾಗ ೭೭ ಕೃಷ್ಣನೂರ ಗ ೮ ಧೂಗ ೧೨ ಸೊರಬ ೬ ಸಾಶು
- 18 ಗ ೨೪ ಅಂಡಿಗೆ ಸಾ ೨ ಬಂದಲಿಕೆ ಪುಟ್ಟಣ ಹಳ್ಳಿ ಸಹಶುಗ ೨೪

- 19 ಇಂಕಿಪ್ಪು ಶೀಮೆಗಳು ಧೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನುಗ
- 20 ಜಪತಿ ಪುಣ್ಯಾಪಕಲಶ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉಡುಗೊರೆ ಇವ
- 21 ರೆ ಲಗ್ನ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಟ್ಟರು ಇ
- 22 ದಲ್ಲದೆ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನಪತಿ ಧೂಮಿ ಗ ೧ ಕೈ
- 23 ಗ ೧೬ ನಾಪು ಗ ೬೨ ಕೊಟ್ಟದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ವರದ ಶೇನ
- 24 ಭಾವಿಕೆ ವರ್ತನ ಸಂಬಳ ಧೂಮಿಗಳ ಗಾಡಿಕೆ ಅಲ್ಲ

(ಕಿಂಧಾಗ)

- 25 ಸ್ವರದ ದೇವತಾಪೂಜೆ ಶಂಭುಲಿಂಗಪೂಜೆಗಾಡಿಕೆ ಧೂ
- 26 ಮಿತತ್ವ ದೈವಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂಕಿಪ್ಪು ಶ್ರೀ ವರದಾ ತೀರದ
- 27 ಶ್ರೀರಾಮೇಶ್ವರ ಸನ್ನಿಧಿಯಲ್ಲು ಸೂರ್ಯೋ ಪರಾಗ
- 28 ಪುಣ್ಯಕಾಲದಲ್ಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣ ಆಗಾ
- 29 ಮಿ ಇಪ್ಪು ಕೊಟ್ಟವಾಗಿ ಮತ್ತು ಧತ್ತ ಚಾಮರ ಅಂದೋಳಿಕಾ
- 30 ದಿ ಅಪ್ಪ ಧೋಗಂಗರಂ ಕೊಟ್ಟು ರಾಜರಿಗೆ ಪಾದುಷಾಗಳಿಗೆ ಆರ
- 31 ಸುಗಳಿಗೆ ನಮಗೆ ಸಹ ಪುಣ್ಯ ಲಭ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆದೇ
- 32 ಕೆಂದು ಪುರಾಣೋಕ್ತದ ರೀತಿ ಮುಂದೆ ನಡೆಸುವರಿಗೆ ಬರಸೂಲು ಚಾಮರ
- 33 ಆಗಿದ್ದರೂ ಮಿಗತಾಗಿ ತ್ರಿಪಾಡ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆನಡೆಕೆಂದು
- 34 ಶಿವಾರ್ಪಿತವೆಂದು ಕೊಟ್ಟವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಹಿತ
- 35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ.....
- 36ದಾನ ಧರ್ಮ
- 37 ಪುಟ್ಟ ಅದಿತ್ಯ ಚಂದ್ರ ಅನಿರೋನಲಶ್ವದ್ಯಾ ಧೂಮಿ ರಾಪೋ ಹೈ
- 38 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ವರಾಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ
- 39 ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
- 40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ ದಾನಾತ್ಸು
- 41 ವಾಲತೋರಾಜಾನ ದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ಸು ಪಾಲತಾ
- 42 ಮಾತಾ ತತ್ಪಲಂ ಲಭತೇಮಯಿ

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ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಯಾ ಮಂಟಪದ ಕೆಲಸವ ಗೆಯಿದವ ಅಚಾರಿ ಹೊಂಬುಡದ ವೆಂಕಟಯನು

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಿಮನೆ ಗ್ರಾಮದ ಪಚೇಲ್ ಸುಬ್ಬಯ್ಯನವರ ಮನೆಯಲ್ಲಿ
ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬಿ
- 3 ವರುಷಂಗಲು ಸಾವಿರದ ೧೬೩೦ನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಮಸಲುವ ವಿಧವನಾಮ ಸಂ
- 4 ವತ್ಸರದ ಅಶ್ವಿಜ ಶು ೧೩ ರವಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಹುಲಿಮನೆ ಕಾಳಿ
- 5 ಸುಬ್ಬಣ್ಣನವರ ಮಗ ಶೇಷಯ್ಯನವರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಿಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
- 6 ರ ಮಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೊಟ್ಟಹೊರೆಯಾಳು ಹೆಂಣಾಳು ಕ್ರಯ ಚೀ
- 7 ಟ್ಪಿನಕ್ರಮವೆಂತೆಂದರೆ ನಾನು ನಂನ ಅವನರ ನಿಮಿತ್ತವಾಗಿ ನಂನ ಹೊರೆಯಾ
- 8 ಳು ಕಂನನ ಹೆಂಡತಿ ಚೆಲುದಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟೆ
- 9 ನಾಗಿ ಯಾ ಹೆಂಣು ಅಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗ ೩ ಅ
- 10 ಕ್ಕಾರದಲು ಮೂರು ವರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಾ ಹೆಂಣಾಳು ಹುಡು
- 11 ಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೊಟ್ಟನಾಗಿ ಯಾ ಹೆಂಣಿಗೆ ಅದಿ ಅಡಮು
- 12 ಅದ್ವಿ ಸದ್ವಿಯೇನು ಉಂಟಾದನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
- 13 ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯ ಚೀಟು ಹಣ ಸಂದ ನಿಧಿ ಯಾಗಿದೆ ಸಾಧನಯಂತ
- 14 ಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ದೇದೊರತ್ತಿನುಬ್ಬಯ್ಯ ಬಾಳೆಹಳ್ಳಿ ಪಂದ್ರಿ ದೊಡ್ಡ
- 15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೇವಾನ ಗ್ರಾಮದ ಸಮೀಪ ಹಳ್ಳದ ಒಳ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-0'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂ
- 2 ಧಾಯ ಶಂಭವೇ | ಹಂಚಿಯದ ಮಾಧವಯ್ಯ ಶ್ರೀ ಶಿವಪಾದಾಬ್ಧಿ ಧ್ಯಂಗನ ಲಖಿತ ||

- ³ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಪ
- ⁴ ರಮೇಶ್ವರ ಪರಮಧುತಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ಕೃ
- ⁵ ರೋಕ್ತಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ಪರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚ
- ⁶ ನಾತ್ಯರ್ಕತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ತತ್ವಾದ ಪದ್ವೀಪಜೀವಿ ಸಮುಧಿಗತ ಪಂಚಮಹಾ ಸು
- ⁷ ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚ್ಛಿದ್ವ ನಾಯಕ ವೈರಿಧಯದಾಯಕ ಮ
- ⁸ ಮಾಣಿಕ್ಯ ನೀತಿಚಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೇಯಂ ಶಾಂತಾಂಜನೇಯಂ
- ⁹ ವಿಬುಧಜನವನಜವನ ಮಾರ್ತ್ಯಾಣ್ಯ ನೆರೆವೊಡೆಗಣ್ಣ ನರ್ಮದಾನದ್ಯುಧ
- ¹⁰ ಯತುರಾಜಹಂಸ ಮಾರ್ವಧೂಮಕೇತು ಮುಣ್ಣ ವಕೋಚೋಲ್ಲಂಪನ
- ¹¹ ಧಾರಾನಗರ ಕುತೂಹಲ ಮುಮ್ಮ ನಿಸಿಳಧಿಬದವಾನಳಂ ಶ್ರೀಮ
- ¹² ತ್ರೈಲೋಕ್ಯ ಮಲ್ಲದೇವ ಪಾದಾಬ್ಜ ಧಂಗ ಸಾಹಸೋತ್ತಂಗ ನಾಮಾ
- ¹³ ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮನೆ ವರ್ಗದೇದ್ವಿನಾ (ಯಕಂ)
- ¹⁴ ಯಕಂ ಗುಣ್ಣಮಯ್ಯಂಗಂ ಸಕವರ್ಷ ಲಲಿ ನೆಯ ಶಾರ್ವರಿ ಸಂವತ್ಸ
- ¹⁵ ರದ ಧಾದ್ರಪದ ದಮಾವಾಸ್ಯ ಸೋಮವಾರದ ನ್ನುರಾಜಧಾನಿ ಕರ್ಯಾಣ
- ¹⁶ ದಿಕ್ಶೇ ವೀಡಿನೋಳ ಗೃಹಾರಹಿರಿಯೂರ ಸಿರಿಯ ಕೆ
- ¹⁷ ಟೆಗಾಯೂರ ಪನ್ನಾಯದ ಕುಳಿಯ ಪೆಟ್ಟುಂಕಮನಲ್ಲಯಪೆವ್ವಾರ್
- ¹⁸ ವ್ಯವ್ಹಾಸುದೇವ ಧೃಷ್ಟಿರ್
- ¹⁹ ಯುದೇಮಯ್ಯನತಿಕ್ಕಯ್ಯನಂತಿ ವರ್ಗಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊ
- ²⁰ ಟ್ಪರು ಈ ಧರ್ಮಮನಾರೋವ್ಯರ್ ಪ್ರತಿಪಾಳಿಸಿದರ ಕುರುಕ್ಷೇತ್ರವಾರ
- ²¹ ಣಾಸಪ್ರಯಾಗೆ ಅಪ್ಯ ತೀರ್ತ್ವವಿಂತೀ ಪುಣ್ಯಸ್ಥಾನಂಗಳಂ ಸಾ
- ²² ಸಿರ ಕವಿರೆಯಂ ವೇದಪಾರಗರಪ್ರಸಾಸಿರ್ವರ್ಗ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯ್ಯು
- ²³ ವರೀ ಧರ್ಮಮನಳಿದವರಾರ್ತೀರ್ಥ ಸ್ಥಾನದರಾ ಸಾಸಿರ ಕವಿರೆ
- ²⁴ ಯುಮನಾಸಾಸಿರ ವೇದಪಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಕು
- ²⁵ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಪರೇತವಸುಂಧರಾಂ ಪೃಷ್ಠಿ ವರ್ಷ ಸ
- ²⁶ ಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
- ²⁷ ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೋಯೋಧವದ್ವಿಃ ಸರ್ವಾನೇತಾನಾನ್ವಿನಃ ಪಾ
- ²⁸ ತ್ವೀವೇಂದ್ರಾನ್ಯೋಯೋಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಅವಿನಹಳಿ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮೀಪ ಕೊಳೂರಿಗೆ ಸೇರಿದ ಫಾರೆಸ್ವಲ್ಲ
ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲ.

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದ್ರ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- ² ವೇತ್ತ್ಯೋಕ್ತನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯತಂ
- ³ ಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
- ⁴ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸಿಂಹಜದೇವಂ ರಾಜ್ಯಂ
- ⁵ ಗೆ ಯುಕ್ತಿರ ರಾತನಸರ್ವಾಧಿಕಾರಿ ಆರಿಯ ಮಲಸೆಟ್ಟಿ
- ⁶ ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗ್ರಗಣ್ಯನು ಮೆನಿಸಿದ ಹೊಂ
- ⁷ ನಮನ ಪ್ರತಾಪಮೆಂತಂದೊಡ್ಡೆಲುರದಿ
- ⁸ ರಾಂತರಿಧೂಪರನ ಸಣ್ಣನೀಳಿದುತ್ತ ಮಾಂಗನುನಾ
- ⁹ ಮುಜುದು ಪೋಡೆಸೆಂಡಾಡಲು ನೆಹದ ಪುದೆಹೊ
- ¹⁰ ರನೆಂಬ ಮದೇಧಂ || ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
- ¹¹ ವಿನೋದದಿಂದಧಿಕಾರಂ ಗೆಯ್ಯುತ್ತಮಿದ್ಯು ಹೊಂನವುರ
- ¹² ಮಾಹೇಶ್ವರ ದೇವರ ಪೂಜೆ ಅಂಗರಂಗಭೋಗಕ್ಕೆಂದು
- ¹³ ಆ ಯೂರಕೆಟಿಯ ಕೆಳಗೆ ಕಟ್ಟವಿರುಗಳೆಯಲು ಮತ್ತರೆ
- ¹⁴ ರಡುಮಂಸರ್ವನಮಸ್ತಮಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಂ ಇದಕ್ಕಾಯೂರ
- ¹⁵ ಮಹಾಜನರೊಪ್ಪ ಇಂತಿದನಳಿದಂವಾರಣಾಸಿ
- ¹⁶ ಯುಪಾವರ್ಷರಕೊಂದ ಪಾತಕ ನಕ್ಕುಸ್ವದತ್ತಂ
- ¹⁷ ಪರದತ್ತಂವಾಯೋಪರೇತ ವಸುಂಧರಾಂ ಪೃಷ್ಠಿ ವರ್ಷ
- ¹⁸ ಸಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾಮೋ
- ¹⁹ ಜನಲಿಖಿತಮಂಗಳ ||

ಭಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೋಪ್ಪ ನಗರಗೇರಿಬಸ್ತಿಯಿಂದ ಗೋವರ್ಧನಗಿರಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

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| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚೆನ್ನಬೈರಾದೇವಿ | 8 ರಸೇನದೋವ ತಿಮ್ಮರಸಯ್ಯನು ತನ್ನ |
| 2 ಅಮ್ಮನವರು ನಗರ ರಾಜ್ಯವನಾಳು | 9 ಸ್ವೀ ಪುತ್ರಜ್ಞಾತಿ ಸಾಮಂತದಾಯಾದಾನು |
| 3 ವಲ್ಲ ವಿಳಂಬಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ | 10 ಮತದಿಂದ ಸ್ವರುಚಿಯಿಂದ ಸರ್ವಮಾನ್ಯ |
| 4 ಶು ಚತುರ್ದಶಿಯಲ್ಲಿ ಗೋವರ್ಧನ ಗಿ | 11 ವಾಗಿ ಬಿಟ್ಟು ಯಂತಪ್ಪದಕ್ಕೆ ಮಹಾಜನಗಳು |
| 5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ | 12 ಸಾಕ್ಷಿ ಇದಕ್ಕೆ ತಪಿ ನಡೆದವನ ಬಾಯಿ |
| 6 ದೀಪ್ತಿ ಧರ್ಮಕ್ಕೆ ಕಣಿಗಲಮಕ್ಕೆ | 13 ಲಿ |
| 7 ಯಮೇಲುಭಾಗೆ ಗದ್ದೆಯನೂ ಆವೂ | |

ಅದೇ ಹೋಬಳಿ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲನಲ್ಲ
ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

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| 1 ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸುದ್ದಿ ೧೪ | 6 ಯಳಿಯಲು ದುಗ್ಗವೆಗ್ಗಡೆಗೆ ಬಿಟ್ಟು |
| 2ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ | 7 ಭೂಮಿಯೊನ್ನು ಸಬ್ಬು—ಪರಿ |
| 3 ಸರು ದುಗ್ಗವೆಗ್ಗಡೆಯ ಮಗ ಬಮ್ಮ | 8 ಹಾರವಾಗಿ ಬಿಟ್ಟರು ಇದಕ್ಕೆ ಆಳಿ. |
| 4 ಐ ಹೆಗ್ಗಡೆ ಸ್ವಾಮಿ ಕಾರ್ಯಕ್ಕೆ ಬಂದು | 9 ದವ ನರಕಕ್ಕೆ ಇಳಿದು |
| 5 ಮಳೆಯ ಸಿಂಗಜ್ಜ ನಕೂಡೆ ಕಾದಿ | 10 .....ಕೊಂಡ ಪಾಪ |

ಷಿಕಾರಿಪುರತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

ಉಡುಗಣಿ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
- 2 ಧೀಲಗುಣ ಸಂಪನ್ನರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
- 3 ಪುಷ್ಯಮ್ನಿ ನಿರತರುಂ ಶ್ರೀಮನ್ನಾಹಂನ ಪುರದ ದೇವಯ್ಯಂ
- 4 ಡಾಳುಕ್ಕ ವಿಕ್ರಮ ಕಾಲದ ಜನೆಯ ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೦
- 5 ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಿಶ್ಯಂವಾಮದೇವಯ್ಯಂ
- 6 ನಿಲಿಸಿದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಾಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಬಾಳಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×3'—9"

- 1 ಸ್ವಸ್ತಿ ಅನೀದಶೇಷನರ ಪತಿಮಕುಟಮಣಿಮಯೂಖ ಮಂಜರಿ ರಂಜಿತ ಪಾದಪೀಠಃ ಪ್ರತಾಪದಪದಹನ ಜ್ಞಾನಾವ
- 2 ಛೇನಮಾಲೇಧಾನಮೃಪಾತ್ಮಿವಸ್ಥಕಳದಿಗ್ವಿಜಯೋಪಾಚ್ಛಿ ತ ವೀರಲಕ್ಷ್ಮೀಸಮಾಲಂಗಿತ ವಿಶಾಲವಕ್ಷಸ್ಥೋದಾನವಾರಿ
ಸಂಸಕ್ತ
- 3 ವಿಖುಧ ಮಧುಕರ ನಿಕರೋ ಜಳನಿಧಿರಿವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸತ್ಯಶಾಂಕ ಇವಕಳಾಧರಃ
ಪ್ರಧಾಕರ ಇವೋಗ್ಗ ಪ್ರತಾಪ
- 4 ಶ್ವತುರಾನನ ಇವ ಪ್ರಜಾನಾಥ ಸ್ವೇನಾನಿವಾ ಮೋಘ ಶಕ್ತಿಧರೋ ಭೂತನಾಥ ಇವ ಭೂಧರ ಶಿಖರಾದಿವಾಸೋಂ
ಗಜ ಇವಾಂಗನಾಜನ ಮನಃ
- 5 ಕ್ಷೇರಧ ಜನನೋ ಪರಾಜಿತ ಇವಾ ತ್ವಪತಿ ಕಲ್ಪಪಾದಪ ಇವ ಪ್ರಾತ್ಯುತಾತ್ಮಪ್ರದಃ ಕೀರ್ತಿ ಸುಧಾಧವಳಿತ
ಬ್ರಹ್ಮಾಂಡ ಕುಹರಶ್ಚೇರ ಡೋ
- 6 ೪ ಕೊಂಕಣ ಗೊಜ್ಜರ ಮಾಳವ ಕೌರವ ಪಾಂಡಾಲ ಗೌಡಕಳಿಂಗಾಂಗವಂಗ ಮಹೀಪತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ
ಕೋಶಃ ಕೋಶಸಲಿ

- ⁷ ಲಸಿಮಜ್ಜಿತಾ ಶೇಷ ವೀರಮುಖೀಶಃ ಈಶಚರಣಾರವಿನ್ದ ಮಧುಕರಃ ಕರಸಂ ವರ್ದಿತ ನಿಖಲ ಭುವನೋ ವ ನಾರಿ ಕೇತು ರಿವಾಮೋ
- ⁸ ಪ ಶರಾಸನ ಕಾರ್ಯುಃ ಕಾರ್ಯು ಕಾರ್ಯು ವಿವೇಕಚಾತುರ್ಯ ವಾಚಸ್ಪತಿ ವರ್ವಚಸ್ಪತಿ ಸದೃಶ ವಿವಿಧ ವಿಬುಧ ದೋಧೋಧಾಭಾಯಮಾ
- ⁹ ನ ಮಾನಸಾನಂದಕಾರಃ ಶ್ರೀಮಜ್ಜಯ ಸಿಂಹ ದೇವಶ್ವಾಳುಕ್ಯಾ ಧರಣಃ || ತಸ್ಯಾತ್ಮಜ ಶತ್ರುವಿಘಾಸಿನೀನಾಂ ವೈದ ಪೃದೀಕ್ಷಾ ಗುರುರಾಹವೋ
- ¹⁰ ತ್ವಃ ಸಂಶಾಸ್ತ್ರಗಾ ಮಾಹವಮಲ್ಲದೇವೋನಿಷ್ಕಂಟಕಾ ಮಪ್ರತಿ ವೀರಶಬ್ದಃ | ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ಪುಲಿಂಗೈ ನಿರ್ಮೂರ್ಛಿತಾತ್ಮಾತ್ಮ ಮಹೀರು
- ¹¹ ಹೌಘಾಃ ಅದ್ಯಾಪಿ ರೋಧುಮವನಾನಿಕೀರ್ಣಮನ್ತೇ ಭೂಕಂಟಕೋದ್ಧರಣ ಯತ್ಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನ್ನಣ್ಣಿ
- ¹² ತಮಾನದ್ವಾರ್ವನಕಾರ್ಷೀದ ಕ್ಷತಸತ್ಯವಾದಃ ಸಂತ್ಯಾಚಿತಾನಂದಿತ ರಾಜಚಿಹ್ನಾನ್ಯೂತಾನಂತಾನಲ್ಪವ ಸೂಂಚ್ಯು ಧಂಯುಃ
- ¹³ ಧಾರಾಪಿಯೋನೋದ್ಧತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪೂರ್ವ ಮಹೀಪತೀನಾಂ ಅಧರ್ವಣೇಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ ಪ್ರಚಿಜ್ಞನಾಮಾ
- ¹⁴ ನ್ತ ಪುರಸ್ಸರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಚೋರನೃಪತಿಂ ಯಸ್ಸಂಯತಿ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದತಭಿತ್ಯತೈರಧಿ ಬರೈಸ್ಸನ್ನಾಹಿ
- ¹⁵ ಭಿಸ್ತತ್ಸರೈಃ ಏಕೋರಾಪವ ವಜ್ರಪಾನ ನಿಶಿತೈರ್ಬಾರ್ಣವೈರನಾ ಯಾನಸೋ ಭೂದೇವೋಮಹಿತಾಯನನ್ನುತಿ ಪದಂಚಾಳು
- ¹⁶ ಕೈರಾಮೋಬಲೇ ಶ್ರೀಮಾನಾಹವಮುರ್ದೋ ವಿದ್ಯಾಶಯಾರ್ಘ್ಯಾ ಸ್ವಿತೋದರಾಂ ಶಾಸ್ತಿಧರ್ಮಾರ್ಥಮಾನ ಹೇತುವ್ಯಾ ಪಾರೈಕವ್ರತಶ್ಚಿ
- ¹⁷ ರಾಯೈಕಃ | ತನ್ನಿನ್ನರ ಪತಾಮಹೀಂಶಾಸತಿ ವರ್ಣ ಸಂಕರೋವ್ಯುತ್ಪನ್ನ ಕಾಯಸ್ತೇಛೋನೈತ್ರದುರ್ಬ್ಲಕ್ಷಸ್ತನ್ನರ ಶಬ್ದಃ
- ¹⁸ ಸ್ವರೂಪಪಾಚೋಮೈಯ್ಯಾಕರಣ ಇವಾರ್ಥಬಾಧಾತ್ವಂವೃತ್ತಃ ಉಪಸರ್ಗಶ್ಚ ಧಾತುಪ್ರಯೋಗಾ ದನ್ವತ್ವದು
- ¹⁹ ರ್ದ್ಯೋಽಪಿ ವಿಗ್ರಹಶ್ಚ ಸಮಾನ ತದ್ವಿತ ವ್ಯಾಖ್ಯಾನಾದ ನೈತ್ಯತತ್ಪರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಜವನ ವಾಸಿದೇ
- ²⁰ ಶೋರಮಣೀಯ ಸ್ತುತಿಲಕ ಇವ ಮಹಾತಟಾಕ ಗ್ರಾಮೋ ರಾಜತೇ | ಯತ್ರ ದ್ವಿಚಾಶ್ಯಮದಮಾದಿ ಗುಣೈರು ಪೇತಾ ಸ್ವಾಧ್ಯಾಯ
- ²¹ ಯಜ್ಞ ಜಪ ಹೋಮ ಸಮಾಧಿನಿಷ್ಠಾಃ ಅಧ್ಯಾಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಚ್ಯಂತಿ ಪುಟರ್ಮುಫಿನಿಜಗೃಹೇಷು ಸದಾ ರ ಮನ್ತೇ |
- ²² ಯತ್ರತ್ಯ ಪಂಡಿತ ಜನೋ ವಿಮುಘಃ ಪೃಥಿವ್ಯಾಂ ವಾದೇ ವಿಜಿತ್ಯ ವಿಜಯಂ ನಿಜಮಾತನೋತಿ ವ್ಯಾಖ್ಯಾನ ಚಿಂತನ ವಿಚಾರಣ
- ²³ ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ವರ್ಗ ಚತುರಃ ಪೃಥಿವೀ ಪ್ರದೀಪಃ | ಯತ್ರ ತ್ಯಾಧ್ಯೇತಾ ರೋ ಗ್ರಸ್ತ ನಿರಸ್ತಾದ್ಯು ಚ್ಚಾರಣ ದೋಷವರ್ಜಿತಂ
- ²⁴ ಸ್ವರವರ್ಣಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿಜೋತ್ಕರ್ಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ವಹಸ್ತಂ ವಿಂಶ ತಿಂಶ
- ²⁵ ತ್ಯಾರಿಂಶತಮುಖೀತಿಂಶತಂ ವಿಂಶತ್ಪುತ್ರರಂಶ ವಾರಾನ್ ಸದಸ್ಯಧೀಯತೇ ಯತ್ರ ಕಲ್ಪ ಸೂತ್ರ ಶ್ರಾವಣಶ್ಚಾತ್ರಾ ಸ್ವಯಂ ಪರಿಕ
- ²⁶ ಲ್ಪತೈಷ್ಠಿಕ ಪಾಶುಕಸೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕಲ್ಪತಾಹವನೀಯಾದ್ಯಗ್ನಯಃ ಸ್ತೋತ್ರೇಕ್ಷಿತ ಪಕ್ಷೀಶಾರಾ ಸಂದೋಷ (ಹ) ವಿದ್ವಾನ್
- ²⁷ ನಚಾತ್ಮಾಲ ಶಾಮಿತ್ರ ಮಾರ್ಜಾಲೇಯಾಗ್ನಿಧ್ಯುಧಿಷ್ಠಾ ಸ್ತಾರ ಪ್ರದೇಶಾಸ್ತತ್ತ್ವತು ಪ್ರಯೋಗಂ ಸದಾಭ್ಯಸ್ಯಂ ತ್ಯೇವಮಾದಿಗು
- ²⁸ ಣಾಲಂಕಾರಾಯಾ ಶೇಷಗ್ರಾಮ ಮಹಾಜನಾಯ ಪಾದಪೂಜಾಂ ದತ್ವಾ ಶಕ ನೃಪಾತೀತ ಸಂವತ್ಸರೇಷು ನವತೇ ಪ್ಪೇ ಕೋನಾಶೀತ್ಯಧಿಕೇಷು
- ²⁹ ವಿಠಂಬಿ ಸಂವತ್ಸರ ಮೈಶಾಖ ಶುದ್ಧ ತೃತೀಯಾಯಾ ಮಾದಿತ್ಯವಾರೇ ಕುಡುವರ್ಣಿಯಾಂಗೀರಸ ಗೋತ್ರ ಶ್ರೀಧರೋ ಪಾಧ್ಯಾಯ ಸೂನು
- ³⁰ ಪ್ರಭು ಮಹಾದೇವಯ್ಯ ಅನ್ನರ್ವೇಧಿ ಆವಣಗ್ರಾಮ ಸಮುದ್ಯುತಾ ತ್ರೇಯ ಗೋತ್ರಾ ಅದುದ್ವಿವೇದಿಸೂನು ಮಾರ್ಗ ನಾಯಕಮೋ
- ³¹ ಲಗೆ ಜಿಗ್ರಾಮವಶಿಷ್ಠ ಗೋತ್ರ ಗೋವರ್ಧನನಾಗದೇವ ಸೂನು ಗೊಹಳಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರಪೋರೆ
- ³² ಯಮ್ಯ ನ ಮಗ ಕಲಯಣ ಸೆಟ್ಟ ಸಿಂಗಣಸೆಟ್ಟ ಕಿಟ್ಟಬೆಯ ಚಿಟ್ಟಯ್ಯಂ ನಾಕಸೆಟ್ಟಯ ಮಾರಳಯ್ಯಂ ಮಾರಳಕನ ಬಸ ವಸೆ
- ³³ ಟ್ಟ ಅಜ್ಜನಯ್ಯನ ಸೋಮಯ್ಯ ಬಾಗುಳಿಯ ಮುದ್ದಯ್ಯನ ಬೇಳಯ್ಯ ಅತ್ತಲೂರ ಸಂಗಪಯ್ಯನ ಚಿ
- ³⁴ ಕೈ ಬಾಯಿಸೆಟ್ಟ ಕೇತಿಸೆಟ್ಟಯ ಮಗಂ ಮನಣಯ್ಯ ಅಂಗಡಿಯ ಸತ್ತಿಯಣಸೆಟ್ಟ ಇಕ್ಕೇತನ್ನಾಮಾನಃ ಸರ್ವ ಶಿರಾಶಂಕು

- 35 ಕೃಷ್ಣ ತಟಾಕ ಕ್ಷೇತ್ರಮನನ್ವೋಪಾಯೋಗ್ಯ ತತ್ತಟಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾದಾದಾಯ ತದನು ಮತ್ಯಾ ಚಂದ್ರ
36 ತಾರಮಣ್ಯಹೀಶ್ವರಾಯ ಮುಕ್ತವನ್ತಃ | ಏತದ್ಯೇ ಪರಿಪಾಲಯಂತಿ ತೇಷಾಂ ದಾನಸಮಂ ಫಲಂಯೇತ್ಯೇತನ್ನಾ ಶಯಂತಿ
37 ಭೃಣ ಹತ್ಯಾ ಸಮೋದೋಷ ಸ್ತಥಾಚಾಹ ದೇವಸ್ವಂಬ್ರಾಹ್ಮಣಸ್ವಂಚ ರೋಧೇನೋಪ ಹಿಸ್ತಿಯಃ ಸಪಾಪಾತ್ಮಾ ಪರೇರೋ
38 ಕೇಗ್ಯದ್ಯೋ ಚಿಷ್ಣೇನಜೀವತಿ ವಾದೀಧ ಪಂಚಾನನ ಧಟ್ಟ ವಿಷ್ಣು ಶ್ವಾಸ್ತಾಂ ಬುಧೇಷ್ಟಾರಮಿತಸ್ತು ವೃತ್ತಃ ಅಣ್ಣಾರ
39 ಶಂಭೋಪ್ತು ಪದ್ಮ ಭ್ರಂಗಃ ತತ್ಕ್ಷೇತ್ರರೇಖಾ ಪಟನಂ ವೃಧತ್ತದ್ವಾಮ ಜನ್ಮಾತಿಲಕಃ ಕುಲಸ್ಯ ದೇವದ್ವಿಜಾ
40 ಗ್ಯಾಚ್ಚನದತ್ತಚಿತ್ರಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತ್ಯಾ ಲಖಿತಂ ವೃಧತ್ತ ಸದಕ್ಷರಂ ಕಾತ್ಯಪ ಮಾಧವಾಬ್ಧಃ
41 ಮಹಾ ಗ್ರಾಮ ರೂಕ್ಯ ಗುಣೈಯನಾಗವರ್ಷೋ ಜರಳಯರೂಪಾನಾಕಿಯ ಲಖಿತ ಮಂಗಳಂ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿಸಲಹಳ್ಳಿ ಫಾರೆನ್ನಿನಲ್ಲಿ ಹೊಲಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು..

- | | |
|--------------------------------------|--|
| 1 ಸ್ವಸ್ತಿಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ | 8 ನಮ್ರಿವಾಯವಾಗಿ |
| 2 ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ | 7 ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ |
| 3 ಸಮಾಧಿಶಿಲಗುಣಸಂಪನ್ನ ರಪ್ತಶ್ರೀ | 6 ಕ್ರವತ್ತಿಸಿಂಪಣದೇವವರ್ಷ ೭ನೆಯಧಾತುಸಂವತ್ಸರ |
| 4 ಮದನಾದಿಯಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ತಾ | 9 ಚಿಟ್ಟುರಲಿಬಿಟ್ಟು ದುಕಟ್ಟೆ ವಿಯು |
| 5 ನಾಥಿಪತಿ ಶ್ರೀಮನ್ಮಹಾ .. ಬೊಮ್ಮಯನಾಯಕನು | 10 ಳಿಯು |

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ಅದೇ ಹೋಬಳಿ ಬಿಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವ
- 3 ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಧುಜಬಳಿ
- 4 ಪ್ರಾಧಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
- 5 ಜ್ಯೋದಯದ ೧೧ನೆಯ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರ ಛಾದ್ರಪದ
- 6 ಸೋಮವಾರದಲು ಶ್ರೀಕೊಂಗಾಲ ಬಂಕಣ ಮನ್ನೆಯು
- 7 ದೇವರ ಪರುವತ ವೊಡೆಯರಳಿಯ ಹಡವಳನಕೂಡೆ
- 8 ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ||ಶ್ರೀ

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ತಾಡಗುಂದ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"X2'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾರ್ಕ್ಯ ಅರಸರ್ ಬಿಸವನ ಮೂ
- 2 ಪತ್ತಿದ್ವಾಸಿರಮನ್ ಅಳಿಬನ್ನಿನಿಕ್ಕೆಯನಾಬ್ಬ ವು
- 3 ಜ್ಞಾನಾದಿಗಾಫುಜ್ಜನ್ ತಮ್ಮಾಳ್ವ ನಿಜಿಯ ಎರಗನೊಳ್ಳೊಡಿ
- 4 ಕಾದಿ ಅಳಗರಕುಪಾಸದೊ ರ
- 5 ಸರ್ಗಾಲಯಪೊಕ್ಕ (ಕಲ್ಲು ಚಿಕ್ಕ ಯೆದ್ದುಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಬನ್ನಣಿಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಗು
- 2 ನಾಲ್ಕು ಧು ದೊಮ್ಮೆ
- 3 ಆತನಮಗ ಮಾದರನು ತಮ ಸೋಮಂಜನು ಆ
- 4 ರಿಗೆ ಮನರಯಲಿ ಗುಡನ ಮಕಳು ಕಾಳಜೊಂಮ
- 5 ಸೋಮದಾಯಾದತನದಿಂ ಕಂನವನಿಕ್ಕಿ ಯುಜಿಯೆ
- 6 ತಮ್ಮ ಮಕ್ಕಳು ಹಂದಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ
- 7 ಕೊಂದು ತಾನುಂ ಶಿವಪಾದದೊಳ್ಳೊಕ್ಕನಾದಂ

ಅನವಟ್ಟ ಹೋ | ಗುಮ್ಮನಹಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಎಡಭಾಗ ಸ್ವಲ್ಪ ಚಕ್ಕೆಯಿದ್ದು ಹೋಗಿದೆ)

- ¹ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಧರ್ಮಾರ
- ² ಕ್ಯಾಧರಣ ಶ್ರೀಮದ್ಭೂರೋಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
- ³ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಯತಾರಂ ಸಲುತ್ತುಂ ಕರ್ಯಾಣದ
- ⁴ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯತ್ತುಮಿರೆ
- ⁵ ದಕ್ಷಿಣದ ಕರಶಾಣೆಯೆನಲು ತಾನಾಸೀಲತೆಯುಮೆನವ
- ⁶ ಶಿವ | ಆತನನ್ನಯಾಗಮ ಪ್ರಶಸ್ತಿ ಯೆಂತೆಂದಡೆ ಸ್ತಸ್ತಿಸಮಧಿ
- ⁷ ಲೇಸ್ವರ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರ ಜಯಸ್ತೀ ಮಧುಕೇಶ್ವರ
- ⁸ ದೇವ ಪ್ರತ್ಯಕ್ಷಾಕ್ಷಿ ಸಂದವ ಚತುರಾಶೀ
- ⁹ ಸುವರ್ಣಗರುಡದ್ವಜ ಜಗದ್ವಿಧಿತಾಪಾದತ
- ¹⁰ ದ್ರಶಿಖರಿ ಶಿಖರ ಸಂಸ್ಥಾಪಿತ ಸ್ತುತಕ
- ¹¹ ಶ್ರೀಮಯೂರವರ್ಮ ಮಹಾಮಹೀ ಪಾರಕ
- ¹² ವಿರಾಜಮಾನ ಮಾನೋನ್ನತರುಂ ವಿರಾಜಿತರಪ್ಪ

ಅದೇ ಹೋ | ಹಿರೇಚವುಟಿ ಗ್ರಾಮದ ಎಲೆಯಲ್ಲಿ ಎಮನೂರು ಪರಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×4'-0"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಗಿರಿ ಶಂರವೀಂ
- ² ದು ಸಲರಾತ್ಯ ವಿಟ್ಟಿಬಿಠೂಮರುತ್ಯಮುಡೋಗನುತಾಪ್ತಮೂರ್ತಿ ಭುವನಸ್ಥಿತಿಕಾರಣೀಶ್ವರ
- ³ ಜಯಶಿಂಗ ನೃಪಂಗೆ ತಾಂ ಮನಣಿಸೆಟ್ಟಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೃದ್ರಾಗದೆ ನೇನಜುನೆಲನುಪುಳಿನಮೀಗೆ
- ⁴ ಮನೋರಥಂಗಳ || ಮಂಗಳಮಂ ಮಾಡುಗೆ ಜಯಸಿಂಗನೃಪಂಗೆ ನೆಗರ್ದ್ವೆಮ್ಮಯನೂರಾದೇವಂ ಗುಣನಿಧಿಕಾ ಮಗಾ
- ⁵ ಪುಡಂಗಿಂತೀ ನೆಲನುಯನಪುಳಂನೆವರಂ || ಸ್ತಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಕಳಚುರ್ಯುಕುಳಮಹಾ ಭೂಪ
- ⁶ ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾರಾಜಾಧಿರಾಜನೆನಿಸಿ | ಪರಭೂಪಾರಕರಂ ಪಳಂಚರೆದುರ್ದೋರ್ವಿಕ್ರಾಂತದಿಂ ತ್ಯಾಗದಿಂ
- ⁷ ನೆರದರ್ಶಿಪ್ರಕರಕ್ಕೆಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂ ಕಾದು ತತ್ಪರಣಾಯಾತರನಾತ್ಯ ಸತ್ಯಗುಣದಿಂ ಮರಾ ದೆಯಂ
- ⁸ ದಾಳ್ಯನಾದರದಿಂ ಕುಂತಳಚಕ್ರವರ್ತಿ ವಿಜಯಾದಿತ್ಯಂ ಮಹೀಚಕ್ರಮಂ || ತತ್ಪಾದಪದೋಜಜೀವಿ | ನೆಗಳ ಜಯಂ ಪೂಗಳೆ ಜ[ಗಂ]
- ⁹ ಮಿಗೆ ತನ್ನಳವಳಿಯ ಬೊಮ್ಮಯ್ಯಂ ಪಾಳಿಸುವಂ ನೆಗರ್ದ್ವೀ ಬನವನಾಡಂದಿಗಿಥಂಬರ ವೈಯ್ಯ ಕೀರ್ತಿ ಲತೆಯುಂ ಶ್ರೀಯುಂ |
- ¹⁰ ನತನ್ಯವಾಳರು ಬೇಡೆ ಪಣಿಂಚೆರೆದರ್ಶಮನತ್ಮಿಗಿತ್ತು ಸಾಮದಿನಶ್ಯಾನೆ ದಾಜಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾ ಳಿಸುವಂ ನಿರಂತ
- ¹¹ ಬನವನೇ ನಾಡನಾಡಮೆಕದಂಬರ ಸಂತತಿ ಸೋವಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮಂನೆಗಳೆ ತಂನ ಸಮುಂನತಕೀರ್ತಿ ಧಾತ್ರಿಯೊಳು ||
- ¹² ಬನವನೇ ದೇಶದೊಳು ನೆಗರ್ದ್ವೀನಾಗರ ಬಂಡದೊಳ್ಳಾರಮಾದುದಾ ಜನಪದದೊಳು ವಿರಾಜಿಸುವ ಕೆಯೊಲದಿಂವನದಿಂ ತಟಾಕದಿಂ
- ¹³ ನರುಹಪಂಡದಿಂ ಬಳಸಿನಾಡಮನಂಗೊಳಿ ಪೆಮ್ಮ ನೂರಿಳಾಜನಜನಿತಾನುರಾಗ ವಿಧವೋದಯಮುಕ್ತತಸ್ತುಂ ಸಂಪದ
- ¹⁴ ಪರಹಿತ ಚರಿತಂ ಸತ್ಯಾಧರಣಂ ಧನದ ಚಾರುದತ್ತಸಮಾನಂ ನಿರವಧ್ಯವೇಂಬಣ್ಣಧರಮಾಣಕೇಶಿಸೆಟ್ಟಿಯ
- ¹⁵ ಜಗದೊಳು || ಜಳನಿಧಿಯೊಳು ಹಿಮಧಾಮಂಕುಳಗಿರಿಯೊಳು ಸಿಂಹವೊಗೆವವೊರೊಗೆದಂ ನಿಮ್ಮಳಕೀರ್ತಿ ಕೇಶಿ
- ¹⁶ ಸೆಟ್ಟಿಗೆ ಲಲಿತಾಕೃತಿಯೆಮ್ಮ ನೂರಕಾಮಗಪುಣ್ಣಂ | ಧರ್ಮದಕಣ ಸತ್ಯದನಿಧಿ ಪೆಮ್ಮೆಯನೆರೆ ಛೋಗದಾಗರಂ ವಿಜಯ
- ¹⁷ ದಮ್ಮಂ ಕಾಮಗಾವುಂಡಂ ನಿಮ್ಮಳತರಕೀರ್ತಿವಿಕ್ರಮಾರಂಕಾರಂ | ಶರಣಾತ್ಮಿಬ್ರಹ್ಮರಕ್ಷಣಕ್ಕೆ ವಿನಯಕ್ಕಾಪ್ತಿಂಗೆ ಕೂಪ್ತಿಂಗೆ

18 ದೇವದ್ವಿಜರಾಜಪೂಜೆಗನಕ್ಕನ್ನೋಟಕ್ಕೆ ಕೂಟಕ್ಕೆ ದುರ್ಧರವೀತಾಘಜಯಕ್ಕೆ ಪೋಲಪೋಡೆ.....

19ತದನನರಮಾ ಮಹಾಪುರುಷಂ ಕಾಮಗಾಪುಂಡಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ನಿತ್ಯಪೂಜೆಗಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ

20 ಶ್ರೀಮಠಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ ವರ್ಷದ ಸಾಸಿರದವೃತ್ತನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಪೌಷ್ಯಮಾಸದ ಮಾವಾಸಲು

21 ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತಿಪಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಜೆಯ ಮೊದಲೇರಿಯ ಕೆಳಗೆ ಸಾಯರಮರದ

22 ಅಡಕೆಯತೋಟದ ಸಹಿತ ನೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನಿತ್ಯನುದಾರತೆಯಂ

ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಎಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

1 ಓಂ ನಮಃ ಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರ್ಯು

2 ಧುಜ ಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ ಮುರಾರಿ ಸೋ

3 ವಿದೇವ ವರ್ಷದ ೧೧ನೆಯ ದುಂದುಧಿ ಸಂವತ್ಸರ

4 ಅಶ್ವಿಜ ಬಹುಳ ೧೩ ಅದಿವಾರ ದಂದು

5 ಎಂಣೆಗೇರಿಯ ಹರುವ ಬವ್ವಿ

6 ಸೆಟ್ಟಿಯ ಮಗಂ ಸೋವಿಸೆಟ್ಟಿ ಯಾವೂರ

7 ತುಜು ಹುಯಿರೊಳು ಕಾದಿಪಲರಂ ಕೊಂದು

8 ಸತ್ತು ಸುರಗಣಿಕೆಯರೊಳೊಡಿದಂ ಆತ

9 ನ ತಮ್ಮಂ.....ಕಲ್ಲ ನಿಲಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

1 ಓಂ ನಮಃ ಶಿವಾಭ್ಯಾಂ ಸಾನು ಚರಾಭ್ಯಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈರೋ

2 ಕೃ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಶ್ರೀಮತ್ಕಳಚುರ್ಯು ನಿಜಭುಜಬಳ ತ್ರಿಧುವನ ಮಲ್ಲ

3 ದೇವವರ್ಷದ ೧೧ನೆಯ ವೈಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣುಲಗುಂಡಿಯ

4 ಕೋಟೆಯಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮ ರಸನುಂ ವೀರರಸನುಂ ಮುತ್ತಿಕಾದಿಲ್ಲ ಹೊಯ್ವಣ ಮಂಡ

5 ಲಕ ಬಲ್ಲಂಗಿ ಹೋಗದಿರಲು ಪಾಯದಿಂ ಹೊಜವಣಿಸಿದ ಸಮಯದೊಳು | ಶಂಭವೇ ನಮಃ

6 ಪರಕಿತ ಚರಿತಂ ಚಲತ ಪರೋಪಕಾರಾರ್ಥ ಮೀಶ್ವರ ಪದಾಂಬುರುಹೈಕ ಭೃಂಗನೇನ

7 ರಾದ್ಯೋ ರೆಯಾದಕ್ಕೆಳತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ | ಚಂಪಕ | ಕರಿಘಟೆಯನ್ನುರಂಗಚೆಯಮಂ

8 ನರನದ್ಭಟಕೋಟ ಯೂಥಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುದೇರ ನರವಾಹನವೆನ್ನು ವೈರಿಸಂಗರ ನೆ

9 ವದಿಂದ ದೇವಚೆಯಮಂ ಕರೆ ದೀವನೆನಕ್ಕೆ ಬಣ್ಣ

10 ಸಲ್ಪರಿಣತ ವಿದ್ವನಾವನವನೀತಳದೊಳಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

(2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ.)

1 ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ
- 2 ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈರೋಕ್ಯನಗರಾರಂಭ
- 3 ಮೂಲಸ್ತಂಧಾಯ ಶಂಬವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಚಯಾ
- 4 ಧ್ಯದಯಾ ನೃಪ ಶಾಲವಾಹನಶಕ ವರು
- 5 ಪ ೧೬೯೦ನೆಯ ಪ್ರವರ್ತಮಾನ ಸರವ
- 6 ಧಾರಿನಾಮ ಸಂ|| ರದ ಮಾಗಶು|| ೭ ಯ
- 7 ಲು ಶ್ರೀಮತುರು|| ನಂದಿನಾಥ ಪುರದ
- 8 ಗಾಡರು ಬಸವಲಂಗಪ್ಪನವರು ಚಲು
- 9 ಟ ಗ್ರಾಮದಲು ಯಹ ಹೊವಕ್ಕಲು
- 10 ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ
- 11 ಪರನಿವಮೂರ್ತಿ ಸದ್ವರ್ಮಸ್ವರೂಪ
- 12 ನಾದ ಶ್ರೀಕೊಟ್ಟೂರ ಬಸವೇಶ್ವರನ ಗ
- 13 ದಿಗೆ ದೀಪಾರಾಧನೆ ಬಗ್ಗೆ ಬರಿಸಿಕೊಟ್ಟ
- 14 ಧೂದಾನ ಪಟ್ಟಿಕ್ರಮ ಪಂತಂದರೆ ನಂ
- 15 ಮ ಗೌಡುಂಮ್ಮಿ ಸ್ಯಾಸ್ತಿ ಧೂಮಿಯಲ್ಲು

- 16 ಗಂಡರಗಾನಿ ಗದೆ ಬ| ೧ ದರವಳಗ ಯ
- 17 ಮ್ಮಾನದ ಗದೆ ಯಿದಕ್ಕೆ ಸಲುವ ಮನೆ ದ
- 18 ಳ ಹಿತ್ತಲು ತಿಪ್ಪೆಗುಂಡೆ ಹಕ್ಕಲು ಸಹ
- 19 ವಾಗಿ ಸಿರಾನಾ ಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಯಿಧೇವ
- 20 ಯ ಧೂಮಿಯಲು ಯಿದಂಥ ನಿಧಿನಿಕ್ಷೇ
- 21 ಪ ಯೇನುಂಟಾದ್ದಂನ್ನು ಅನುಧವಿಸಿಕೊಂಡು
- 22 ಬಾಹದಂದು ನಂಮ್ಮ ಪುತ್ರ ಮಿತ್ರ ಪ್ಪಾತಿ
- 23 ಬಾಂಧವರು ಯಿವಾದಿಗುರು ಸಹೋದರ
- 24 ರು ಮುಂತಾದವರ ಅನುಮತಿಯಂ
- 25 ದ ಬರಿಸಿಕೊಟ್ಟ ಧೂದಾನ ಪಟ ನಿಮಗೆ
- 26 ಜಲಸ್ಮಾಪನೆ ಮಾಡ್ತಿ ಇದೇವ ನಿಮ್ಮ ಸಂ
- 27 ತಾನಪಾರಂಪರೈಯಾಗಿ ಆ ಚಂದ್ರಾ
- 28 ಕ್ಕ ಸ್ತಾಯಿಗಳಾಗಿ ಅನುಧವಿ
- 29 ಸಿ ಕೊಂಡು ಬಹದಂ
- 30 ದು ಬರಿಸಿ

(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.)

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| 31 ಕೊಟಛೂದಾನ ಪಟಿಯದಕ್ಕೆ ಯವ | 42 ಯದಕ್ಕೆ ಸಾಕ್ಷಿ |
| 32 ರುಶದಾರಧ್ಯಾ ಅರರ ಅಳವಿಲು ಗು ೨ | 43 ತೋರಿ ಕೆಂಚಣ್ಣನಸಾಕ್ಷಿ |
| 33 ವಿರೋಧಿ ನಂ ರಕ್ಕೆರ್ ೧ ಯ ಪ್ರಮಾಣದ | 44 ಮೆಣಸಿನ ಹಾಳ ನಿಂಗಯನಸಾಕ್ಷಿ |
| 34 ಲು ಚಡ ಅಳವಿಲ ಅರುವರುಷ ದೊಡ | 45 ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ಸಾಕ್ಷಿ |
| 35 ಅಂತು ಅಳತೆ ತುಂಬಿದ ಮೈಚೆರು \|ರ | 46 ಕಂಪಾರ ವೀರಣ್ಣನ ಸಾಕ್ಷಿ |
| 36 ವಿಗೆ ಗ \|\| ಮೂರು ಹೊನ್ನ ತೆತ್ತುಕೊಂಡು | 47 ಯಂತಿವರ ಸನ್ಮ ತಂದಿದ ಬರದಾ |
| 37 ಬರುವುದು ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಧೂ | 48 ತ ಶಾನದೋಗರ ಮುತ್ತಲ್ಲಕ ನ |
| 38 ದಾನ ಪಟಿ ೧ ಶ್ಲೋಕ ಸ್ವದತ್ತಾದ್ವಿ | 49 ರ ಸಪ್ಪನ ಸ್ವದತ್ತೊರ ಬರಹ |
| 39 ಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುವಾಲ | 50 ಬಸವಲಿಂಗಯ ದೇವರ ಸ್ವಹಸ್ತ ದಿ |
| 40 ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ | 51 ಂದಾ ಬರಕೊಟ್ಟ ಧೂದಾನವಹಿತ |
| 41 ದತ್ತಂ ನಿಸ್ಸಲಂ ಧವೇತ್ತು | |

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ಅದೇ ಹಿರೇ ಚಪುಟಿ ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ೧ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

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| 1 ರಾ ಕೊಟ್ಟುರ ಬಸವೇಸ್ವರ ದೇವರಿಗೆ | 20 ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ |
| 2 ದೀವಾರಾಧನೆಗೆ ಕೊಟ್ಟುದು ಯ ದೇವರ | 21 ಜೋಡಿ ಗ ೨ ಪುಟ್ಟಗಂ ೨ ೦ ಅಂ |
| 3 ಪುತ್ರ ಸಂತಾನರಾದ ಚಿ ಸೋಮಪನ ವ | 22 ತು ಗಂ ೦ |
| 4 ರಿಗೆ ಕೈಯಿಲ್ಲು ಸರ್ವಧಾರಿ ನಾಮ | (೨ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ) |
| 5 ಸಂ \|\| ರದ ಮಾಗ ಬ ೧೩ ಗುರುವಾರ | 23 ಅಕ್ಷರದಲ್ಲಿ ಮೂರು ಹೊನ್ನನುಯಿ |
| 6 ದಲ್ಲು ರಾ\| ನಾಡಿಗರು ಕಾಳಪನ ವ | 24 ಪ್ರಮಾಣದಲ್ಲಿ ಮುಂದೆ ಯಾವುದು |
| 7 ರು ರಾ \| ದೇಶಾಯುಧಪ್ಪಪನ ವ | 25 ಯೇನಯಿಲ್ಲ ವೆಂದು ಯ ಪ್ರಮಾಣ |
| 8 ರು ಪುರದ ಗೌಡರು ಬಸವಲಂ | 26 ಮುಂದೆ ತೆತ್ತುಕೊಂಡು ಸುಬದಲ್ಲ ಬದ |
| 9 ಗಯ್ಯನವರು ನಾ ಉನಂಮ ಉಂ | 27 ಕಮಾಡಿಕೊಂಡು ಯಹೊದಂದು |
| 10 ಬಳಿ ಧೂಮಿವೊಳಗೆ ಗಂದ ಕೊನ | 28 ಬರಕೊಟ್ಟ ಕಲ್ಲ ಕಗದಲು ಯದಕೆ |
| 11 ಹೊಲ ಹಕ್ಕಲ್ಲು ಮನೆಗೆ ಸಹ ನಾ ಉ | 29 ಸಾಕ್ಷಿ ತೋರಿ ಕೆಂಚಣ್ಣನ ಸಾಕ್ಷಿ ಚಿತ್ತನ |
| 12 ಯಲ್ಲವರು ಕುಶಲದಿಂದಸ್ತರಸ್ತಾ | 30 ಹಳಗಿ ಗಿರಿಯಂಜನ ಸಾ |
| 13 ಮಾಡಿ ಕಲ್ಲನಡಿಸಿ ಕೊಟ್ಟಧೇವ ಮೇ | 31 ಕ್ಕೆ ೧ ಮೆಣಸಿನಹಾಳ ನಿಂಗ |
| 14 ರಾಗಿ ಯಾ ಧೂಮಿಗೆ ಜೋಡಿ ಗಂ \|\|೨\|\|೦ | 32 ಣನ ಸಾಕ್ಷಿ ೧ ಕಮ್ಮರ ವೀರಂಜ |
| 15 ಪ್ರಮಾಣದಲ್ಲಿ ಉರಂತತಕ್ಕೆ ಅಳ | 33 ನ ಸಾಕ್ಷಿ ೧ ಯಂತಿವರ ಸನ್ಮ |
| 16 ವಿ ೬ ಪ್ರಮಾಣದಲ್ಲಿ ಮಾಡಿದಲ್ಲು ಯ ಹೊ | 34 ತಂದಿದ ಬರದಾತ ಸೊನ್ನ ಕಲ್ಲ |
| 17 ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ ೨ ೦ | 35 ವರಸಿವಯನ ಸುಹಸ್ತ ಬರ |
| 18 ಪ್ರಮಾಣದಲ್ಲಿ ಮುಂದೆ ಪಟ್ಟಿ ಪಳಿಗೆಯೇ | 36 ಹಲು ಬಸವಲಿಂಗದೇವರು ವ |
| 19 ನು ಯಿಲ್ಲವೆಂದು ಬರಕೊಟ್ಟುದು ಬಲ್ಲಗಿ | 37 ಶಿತ್ತ |

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ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

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|------------------------|----------------------|
| 1 ಕರಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ, ಬ | 4 ದೇನಿಗಾವುಂಡನ ಅಳು ಯು |
| 2 ಹು ೧ ಅದಿವಾರದಲ್ಲೂ ಕಂ | 5 ದೃಢಲು ಶಿವರೋಕಕೆ ಸಂದ |
| 3 ದಳಯ ಹೊಂಗಗೌಡನಾಜಿಡಿ | 6 ವೀರ ಬಾಂಧವ |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ತೋಟದಲ್ಲಿ ಮದಾರ್‌ಸಾಬರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

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|-----------------------------|--------------------------------------|
| 1 ಶ್ರೀ ಶಿವಯನಮ ನಮಸತುಂ | 5 ಧಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಸಲವಾ |
| 2 ಗ ಶಿರ ಚುಂಬಿ ಚಂದ್ರತಾಮರ | 6 ಹನ ಶು ವರುಷ ೧೬೪೬ ನೆ ಕ್ರೋಧಿ |
| 3 ಚಾರವೇತ್ರಯಿರೋಕ್ಕ ನಗರಾ ರಂಭಾ | 7 ಶ್ರಾವಣ ಬಹುಳ ಪಂಚಮಿ ಸೋಮ.. |
| 4 ಮೂಲಸ್ತಂಭಾ ಯ ಸ್ವಯಂಭುವೇ ಶು | 8 ದಂದುಗುತ್ತಳದ ಮಾಣಿಕಕಾಳಗ |

- ⁹ ಉಡರಾ ಲಿಂಗಪ ಗೌಡರು ಸಮರ್ಪಿ
¹⁰ ಸಿದ ಉಂಬಳಿ || ≡ ಹೊಲನು ಮ
¹¹ ದಪಗಉಡರು ಉಳಿಗದ ನಮ

- ¹² ಕೆಂಡಪಗೆ ದಯ
¹³ ಪಾಲಿಸಿದ್ದು.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ಹಿತಲಿನ್ನಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-6"

- ¹ ನಮೋವೀತರಾಗಾಯ | ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ಯಾದಾ ವೋಘರಾಂ
² ಧನಂಜೀಯಾತ್ಯೈರೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಸಾಗರ ವಾರಿವೇಷ್ಟಿತ ಸಮಸ್ತ
³ ಧರಾರಮಣೋಪನಸ್ತನಾಥೋಗವಿದೇವನಂ ವಿದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗ್ರಹಾರದಿಂ
⁴ ನಾಗರಬಂಡ ಪತ್ರ ಪರಿವೇಷ್ಯನದಿಂ ಜನನೇತ್ರ ಪುತ್ರಿಕಾ ರಾಗ ಮನಿತ್ತು ಮಾಣ್ಣದಮನಸ್ಸು
⁵ ಬದಂಬನವಾಸಿಮಂಡಳಂ | ನಾಗರಬಂಡಂ ಬನವಾಸೆ ಗಾಗಿಕ್ಕುಂ ಧೂಪಣಂ ಬೊಲು
⁶ ಗಿರೆ ಬಾಗಿಮೆಹಗುಂ ನಾಗಲತಾ ಪೂಗವನದಿ ನೆಸವ ತವೆಸೊಂ
⁷ ನಾಗರ ಬಂಡ ಸಾಗರಮಾಗೆ ತೋರ್ಪು
⁸ ಸುಖಕಿಂಬಾಗಿ ಗೆಮೆಹಿವುದೀ ನನುಜನಾ ಸೇಣಿಸೆಟ್ಟ
⁹ ಬನದಿಯ ಮಾಡಿಸಿದರು ಯಂತಣ್ಣ ತಮ್ಮಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜಿನೇಸ್ವರ
¹⁰ ಬನದಿಯಂ ಮಾಡಿಸಿ ಸಂತೋಷದಿಂ ಸಂತಸದಿಂ ಪಡೆದದ್ದರಾ ಚಂದ್ರ ಗುಣವಾರ್ಥಿಯು
ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷನಿಧಿನಾಗ
¹¹ ಸೆಟ್ಟ ತಂನಯ ಪಂಪಿಂದೆಸೆವರ್ಗರಸಿ ಯಕ್ಕನು ಮತಮತಂ ಪಡೆದು ಸುಖದಿಂ ಬಾಳ್ದು | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ
ಮಂಡಲೇಶ್ವರ ಅರಿರಾಯ
¹² ವಿಭಾಡ ಆಗಲಿ ಭಾಷೆಗೆ ಕಪ್ಪವರಾಯರ ಗಂಡತುನ್ನಮು
¹³ ದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿ ವಿ
¹⁴ ರೋಧಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ತದಿಗೆ ವರದೇವರ ನಿ
¹⁵ ಚಂದ್ರ ಗುಡ್ಡಿಗಳು ಮಜ್ಜ ಶಾಂತಿನಾ
¹⁶ ಥದೇವರ ಅಮೃತ ಪಡಿ ನಂದಾದೀಪ
¹⁷ ಕೆಹಿಯ ಕೆಳಗೆ ಗದ್ದೆ ಬ..... ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಲಿಸು
¹⁸
¹⁹ ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ
²⁰ ಕವಿರಯ
²¹ ಪಾತಕನಕ್ಕು ಶ್ರೀ ಶಾಂತಿನಾಥ.....

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ಅದೇ ಗ್ರಾಮದ ಹಳೇವೂರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ಯನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"×2'-9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರತಾರವೇ ತೈರೋಕ್ಯ
² ನಗರಾ ರಂಥಾ ಮೂಲಸ್ತಂಭಾಯ ಶ್ವಯಂಧುವೇ [ಶಂಭವೇ] ಸ್ವಸ್ತಿ ಶ್ರೀ
³ ಸಾಲವಾಹನ ಶಕ ವರುಷ ೧೬೩೮ನೆಯ ದುರ್ಮುಖಿ ಸಂ
⁴ ವತ್ತರ ಅಸ್ತೀಜ ಸು ಗ ಳ್ಲು ಶ್ರೀಮತು ದೇಸಾಯಗುತ್ತಳ
⁵ ದಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ ರಾಜ್ಯವ
⁶ ನಾಳುತ್ತಿರಲು ೧೬೩೬ನೆಯ ತಾರಣ ಸಂ|| ಚೈತ್ರ ಬ
⁷ ಜ ಲು ಬರಿಸಿದ ನಿರೂಪ | ಹುರಳಿ ಪಟ್ಟಣದ ಸೀಮೆವ
⁸ ಳಗಣ ಕಿರಿಯ ಚಪ್ಪಟಿಯ ಚೆಂನ ಬಸವ ಗೌಡರ ಮಗ
⁹ ವೀರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಣಿಶಿರುವ ಧೂಮಿವಳಗೆ ಪಾಲಿಸಿ ಕೊಂಡದ್ದು ಗ ೩
¹⁰ ವರಹ ಯದಕ್ಕೆ ಸ್ತುತ ಮೇಲಣ ಹೊಲ || ೦೨
.....

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ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮರಿತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತೀ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×1'-3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಲೇ
² ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ
³ ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯೋದಯ
⁴ ದ ಶಕ ೧೬೩೮ನೆಯ ಕ್ಷಯ ಸಂವ

- 5 ತ್ವರದ ವೈಸಾಕ ಸುಲ ನೋ ಶ್ರೀಮತು
 6 ಶ್ರೀವತ್ಸವ್ಯವಹಾರಿಬಮ್ಮ ಸೆಟ್ಟಿಯ ಮ
 7 ಗ ಪೋಚಿ ದೇವನು ಕೇತಮಲ್ಲ
 8 ಕುಂತರ ದೇಶದ ಗುಡಿ ನಾಡ ತಪುಟ
 9 ಯ ಮೇಲೆ ಬಂದು ಹೆಂಡಿರುಡೆ
 10 ವಾಗಕಾದಿಸತ್ತೊಡೆ ಆತನ ಸತಿ
 ವಿಜಯ

- 11 ಮಹಾಸತಿಯಾದಳು
 12 ಶ್ರೀಮತು ಬಮ್ಮ ಗೌಡನ ಮಗ
 13 ಮಾದ ಗ ಉಡಮಾಡಿಸಿದ
 14 ಮದವಳಿಗೆ ಕಲು ನೆಡಿಸಿದ ಮಂಗಳ
 15 ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಚಿಕ್ಕಚವುಟ ಗ್ರಾಮಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗೌಡರಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—3"

- 1 ವಿರೋಧಿಕ್ಕತು ಸಂ ವೈಶಾ
 2 ಕ ಬ ೧ ಶ್ರೀಮತು ಚಿ ಚವು
 3 ಚಗ ಉಡ ಬಸವಗೆ ದೇಶಾಯ
 4 ಗುತ್ತಲ ಚವಗುಡರು ಬರಿಸಿ
 5 ಛುಕಿಸಿದ ವಿನಯಾರ್ಥ ಅದಾಗಿ ಚ
 6 ವುಟ ಕೊಂಬಲ್ಲಿಗೆ ದಳವಾಗಿದಾಗ
 7 ನೀನು ನಮ್ಮ ಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ

- 8 ದು ಕಟಕೊಂಡಿದ್ದ ಕಾರಣ ನಿನ್ನ
 9 ಮೇಲಣ ದಯದಿಂದ ಚಿಕ್ಕಚವುಟಲ
 10 ಸತ್ತಿಗೆಮಾನ್ಯಾ ಅಯಿದು ವರಹಾ
 11 ನ ಹೊಲನ ಪಾಲಿಸಿ ಕೊಟ್ಟವಾಗಿ
 12 ನೀನು ನಿನ್ನ ಮಕ್ಕಳ ಮಕ್ಕಳಪಾರಂ
 13 ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು
 14 ವುದು ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇಹೋಬಳಿ ಎಣ್ಣೆಕೊಪ್ಪಗ್ರಾಮದ ಸರ್ಕಾರಿ ವೋಣಿಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮು
 2 ರ ಚಾರವೇ ತೈರೋಕ್ಕ ನಗರಾರಂಭ ಮೂ
 3 ಲಸ್ತಂಧಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಾ
 4 ದಯ ನ್ನುಪಶಾಲ್ಪವಾಹನ ಶಬಿ ವ
 5 ರುಶ ೧೭೨೦ನೆಯ ಪಾರ್ಥಿ
 6 ವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುಕ್ಲ
 7 ಶ್ರೀಮತು ದೇಸಾಯಿ ಗುತ್ತಳದ
 8 ಹನುಮಂತ ಗೌಡರು ನುಬದಿಂದ

- 9 ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣಸಂವತ್ಸರ
 10 ದ ಪುಷ್ಯ ಬ ಕ ಳ್ಲು ನಿರೂಪ ಹುರುಳಿ ಪೂ
 11 ಟ್ವದ ಸೀಮೆ ಪೂಳಗಣ ಕೊಪದ ಮರಿ ಬಸವಗೌಡ
 12 ರಿಗೆ ಕುದುರೆ ದಾಣೆಬಗೆ ತರುವ ಭೂಮಿವಳ
 13 ಗೆ ಪಾಲಿಸಿಕೊಂಡು ಗ ೩ ಮೂರುವರ
 14 ಹಯದಕ್ಕೆ ಸ್ಥಳ ಕಲ್ಲುಮುಟ್ಟಿ ಹೊಲ ಬೀಟ
 15 ಪರಿ ಬ || ೨ ||

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ತ ಸಂವತ್ಸರದ
 2 ಮಾರ್ಗಶಿರ ಸುದ್ದ ೧೩ ಲು ಸಾಮನ್ಯಾ
 3 ಧಿಪತಿ ಬಮ್ಮಯ ನಾಯಕರು ಪರಿಸೆ
 4 ಯಮೇಲೆ ಬಂದಾಗ ದೇವಯನ ಮಗ

- 5 ಹರಗಾವುಣ್ಣ ಪಲರ ನಿಜುದು
 6 ಸುರಸತಿಯು
 7 ಕುಯಿದರು
 8 ಯನು:

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ಅದೇ ಮಲ್ಲಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×1'—2"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಯೆ ಅನ್ಯಾ
 2 ಯವಂ ಬಿಸ್ತಿಸಿದಂಗೆ ಗಂಗೆಯಲು
 3 ಸಾಯಿರ ಕವಿಲೆಯು ಮಂಟ್ರಾ

- 4 ಹೃಣರುಮಂ ಕೊನ್ನ ಪಂಚಮಹಾ
 5 ಪಾಪದ ರೋಕಕ್ಕೆ
 6 ಹೋಹರು

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ಅದೇಹೋ|| ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×2'—6"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾ ದ್ವಾದಾಮೋಘರಾಂಧನಂ
 ಜೀಯಾತ್ಮೈರೋಕ್ಕ ನಾಥಸ್ವ ಶಾಸನಂ ಜಿ

- 2 ಶ್ರೀಮತಿ ಮೂಲಸಂಘ ಸಂಘೋದ್ಯಮೇ
 ಶುಭೇದೇಶೇ ಗಣೇ
 3 ಸ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ ಕೈವಲ್ಯ
 ಜನ್ಮಾಪನಿ
 4 ಭಯುಚಂದ್ರ ಕರುಣಾ
 ಕಲಯುಗೇ
 5 ಬುಧಪ ಶೋಧಕೇ

 6 ಜಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು
 7 ಜಿನೇಸ್ವರನಾಮ ಮನದೊಳ
 ಬುಧಪಂ
 8 ಪ್ರಥಮ ಸಂವತ್ಸರ
 ದೇವಾಲ
 9 ಮಾದಿಸಿ ಹಾರದಾನಕ್ಕಂ
 (ನವದಿವ) (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಅನೇವಟ್ಟಿ ಹೋ! ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಂನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | | |
|--------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾರದೇವ | 4 ಮತ್ತು ದೇಡರ ಗವುಡ
5 ಬೀರಮಗ ಉಡಿ ಮಹಾಸತಿಯಾ
6 ದಳು ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ |
| 2 ವರ್ಷದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈ | |
| 3 ತ್ತ ಸುಂಂ ಬ್ರಹ್ಮವಾರದಂದು ಶ್ರೀ | |

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ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಂನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | |
|---------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶುಕ್ಲಸಂವತ್ಸರದಂದು ಸೇನಕುಳತಿಳಕ |
| 2 ನಾಳ್ವಾಳು ಯೇಚಗವುಂಡ |
| 3 ಕಳ್ಳರು ಕೊಂಬಾಗ ಕಳ್ಳರ ನಿಜುದು |
| 4 ಸ್ವರ್ಗಕೆ ಸಂದ ಆತನ ಮದವಳಿಗೆ |

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ಅದೇ ಹೋ|| ಕುಣಿಕೆಪ್ಪರ ಕಾನಿನಲ್ಲಿ ಪಾಳುಧಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-9"×1'-6"

- | |
|--|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ವ:ಹಾಮಂಡ |
| 2 ಕೇಶ್ವರ ಬನವಾಸೆ ಪುರವರಾಧೀಶ್ವರ |
| 3 ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು |
| 4 ರೇಚದೇವ ಆಳು |
| 5 ಹಲಬರಕೊಂದು ತುಳುವಂ ಮಗುಳ್ಳಿ ಮಾವ್ವಲ |
| 6 ಪಂ ತಳ್ಳುಡುದು ಮೆಜುದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ ಆತನ |
| 7 ಮಕ್ಕಳು ದೊಮ್ಮಯ್ಯ ಕಲ್ಲಮ್ಮಂಗಳು ಕಲ್ಲ ನಿರಸಿದರು ಮಂಗಳ |
| 8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಹೋ|| ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕೆರೆವೊಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- | |
|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಪ್ರೀತಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪ |
| 2 ರಮಧಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಕಾಧರ |

- 3 ಉತ್ತರಾಶ್ವಿಮುಖವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವು
 4 ತ್ರಿಲೋಕರಾಜ್ಯವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾ.....
 5 ಬರಂ ಸುತ್ತುಮಿರೆ.....ಗೆಜೆಯ ಶ್ರೀಮತು
 6 ಕೆರ್ಗಡೆ ಬೊಪ್ಪದೇವಂ ಹಂಚಿಯ ಮುಕ್ತಿಕಾದುತಿ
 7 ರಲು.....ರಾಮಿಸೆಟ್ಟಿ.....ಬಂದುಕಾದಿ
 8 ಪಲರಂಕೊಂದು ಸುರರೋಕಕೆ ಸಂದಂ ಚಿತ್ತೇನ
 9 ಲಭ್ಯತೇ.....ಸುರಾಂಗನಾ.....
 10 ಕಾಯೇಕಾಚಿನ್ನಾಮರಣೀರಣೀ ||

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ಅದೇ ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-6"

- | | |
|---------------------------------|---------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ | 5 ಯಮಗಂ ಬೆತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯವಹಾರಕೆ ಹೋಹ |
| 2ತ್ರಿಭುವನಮಲ್ಲದೇವರ | 6 ಲ್ಲ ಕಡಹದ ದಾರಿಯಲು ಕಳ್ಳರು ಬಂದು |
| 3ತಾರಂಬರಂಸ..... | 7 ತಾಗೆ ತಳ್ಳಿಹುದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ |
| 4 | |

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ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 1'-8"

- | | |
|---------------------------------------|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಳಚುರಿಯ ಭುಜಬಳ | 5 ಬಮ್ಮಿ ಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಹರ್ಯಂ ಮರಸರು |
| 2 ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಬಿಜ್ಜಲದೇವವರಷ | 6 ಮುಕ್ತಿರಲು ಕಳ್ಳನಾಯಕರುಬಂದು ತಾಗಿದಂದು ನೂಕಿ |
| 3 ದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಆಷಾಢ ಸುದ್ದ | 7 ಸ್ವಾಮಿ.....ವೆನದಿ ಅಲಗಂಕಿತ್ತಾಳ್ಳನ ಕಾದುಕೊಂ |
| 4 ಚತುರ್ದಶಿ ಮಂಗಳವಾರದಂದು ಹಂಚಿಯ | 8 ದು ತಳ್ಳಿಹುದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ |

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ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1' 3"

- 1 ಪಡಿಯೊಡೆಬೊಪ್ಪಂ ತಂನ ಕುದುರೆನೆಲವೊರಿವಿಟ್ಟಿನೆಕ್ಕಟ
- 2 ಬಂದನೆಯ ಮನದಯೊಡೆಯ ಸೂಟಗೊಣ್ಣ
- 3 ಪುಯ್ಯಲಕ್ಕೇಳ್ಳ ಕಲಿಲ್ಲದೆ ಪರಿದು ತಾಗಿದ ಹಂಚಿಯರ್ಪನನಾಗಳು
- 4 ಮರೆದರಿಮಲ್ಲಯುದ್ದದಲು ಬಾಗುಲಿ ಗರಗೌಡ
- 5 ಮಯತಳುದಿಹುದುಬಿದ್ದ ಮಲ್ಲಯಂ ನಲಿನಲದು
- 6 ಯದಚ್ಚರನಿಯರಾಗಳು|| ಸ್ವಸ್ತಿಶ್ರೀಮ
- 7 ಚಾಳುಕ್ಕು ವಿಕ್ರಮವರುಶದ ಜನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
- 8 ವತ್ಸರದ ಪುತ್ಯ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
- 9 ರದಂದು ಸುರರೋಕ್ಕೆ ಸಾರಿದಂ ||

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ಅದೇ ಅನೆವಟ್ಟಿಹೋಗಿ ಹಿರೇಮಾಗಡಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 9'-3" x 2'-3"

- | | |
|--|----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕು ವಿಕ್ರಮವರಿಷ..... | 5 ಅಂದಿಗೆ ಮಾದಯುನಿಹಯ ಸತ್ತು ಸುರರೋಕ |
| 2 ಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ.....ವಾರದಲು | 6ಶ್ರೀಮತುಗಿರಿ..... |
| 3 ಮೇರಾಳ..... | 7ನಾಚಿಯಣ್ಣ.....ನಿಲಸಿದ ಮಂಗಳಮ |
| 4 ಯ ದೇಡನಾಯಕರು ಗುಡ್ಡಮನೆಹೋಹಾಗ | 8 ಹಾ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಅನೇವಟ್ಟಿ ಹೋಗಿ ಗಂಗವಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿ
ಗಡ್ಡೆಯಬದುವಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

- ¹ ಊರ ಮಹಾಜನರು
- ² ಶೋಭಕೃತ ಸಂವ
- ³ ಚರದ ಮಾಗ ಶು ಳ ಲು
- ⁴ ಶ್ರೀ ಅಶ್ವಾತನ ಸೂ
- ⁵ ತ್ರದ ಕಾಶ್ಯಪಗೋ

- ⁶ ತ್ರದ ಮರಿಯಪ ಥ
- ⁷ ಟ್ಟರಿಗೆ ಉಂಬಳಿ ಕೊ
- ⁸ ಟ್ಟದು ಇದಕ್ಕೆ ತಪದವರು
- ⁹ ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ

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ಅದೇ ಗಂಗವಳಿಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- ² ರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧಿರಾಜ ಶ್ರೀಮ
- ³ ಶ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ರರೋತ್ತರಾಧಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ
- ⁴ ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
- ⁵ ನ ಧಾರಣ ಮಾನಾನುಷ್ಯಾನ ಜಪಸಮಾಧಿ ಶೀಲ ಗುಣಸಂಪನ್ನರಃ | ಚತುರ್ವೇದ
- ⁶ ತನ ಕಳಶಾಸ್ತ ಪ್ರವೀಣ ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶಾ
- ⁷ ಚಾಚಾರ ಚಾರಿತ್ರನಿರಯರುಂ ಯರೋಧ ದುರ್ಲಭರುಂ | ಚತುಸ್ಸಮಯ ಸಮು
- ⁸ ದ್ವರಣರುಂ ಪ್ರಭುಮಂತ್ಯೋತ್ಸಾಹ ಶಕ್ತಿ ತ್ರಯ ಭೀತರುಂ ಅಶ್ವಿತ ಜನ
- ⁹ ಭವಾಂಧತ ಪಳ ಪದರುಂ | ಶರಣಾಗತ ವಜ್ರ ಪಂಜರರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- ¹⁰ ನಾಡಜಾಗಳಿಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳು ವಿದ್ವಾ ಸ್ವಸ್ತಿ ಸ
- ¹¹ ಮಸ್ತ ಭುವನ ಜನ ವಿವ್ಯಾತ ಪಂಡ ಸತವೀರ ಶಾಸನ ಲಬ್ಧಾ ನೇಕ ಗುಣಗಣಾಳಂಕ ವೀರಬಳಂ
- ¹² ಜುಧರ್ಮ ಪ್ರತಿಪಾಳಕರುಂ ಧದ್ರವಂಶೋದ್ಭವರು ಭಗವತೀ ದೇವೀಲಬ್ಧವ
- ¹³ ರ ಪ್ರಸಾದರುಂ ಅಯ್ಯೂರ್ವರ್ ಗ್ಗ
- ¹⁴ ಶಿವಪಾದ ಸೇಬರ ಪರಬಳ ಸಾದಕತೆಲಿಂಗ ವಂಶೋದ್ಭವ ಪ್ರಿಥ್ವೀಶ್ವರನಪ್ಪಬೀಯ ಬಳ
- ¹⁵ ಗಾಜ ಸೆಟ್ಟಿ ಶ್ರೀ ಮಚ್ಚಾರುಕ್ಕ ವಿಕ್ರಮ ವರ್ಷದ ೨ನೆಯ ದುಂದುಭಿ
- ¹⁶ ಕಲ್ಲ ಕೊಟ್ಟ ಧೂಮಿ

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ಅದೇ ಹೋಬಳಿ ಗಣವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗಡ್ಡೆಯ ಬಳಿ ಮುತ್ರಗದ ಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ
- ² ವರುಷ ೧೩೩೪ನೆಯ ಅಂಗೀರ
- ³ ಸ ಸಂವತ್ಸರ ಮಾರ್ಗಸಿರ ಆ
- ⁴ ಮಾವಾಸೆ ಅದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
- ⁵ ತು ಚಂದ್ರಗುತ್ತಿಯ ಗ ಉಡ
- ⁶ ರು ನೆಲ್ಲ ಕೊಪ್ಪದ ವೇರ ಮುಂ

- ⁷ ದೆ ಗದೆ | ೦ | ೦ ಅಡಕ್ಕೆ ತೋಟ ಸಹಿತ
- ⁸ ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯ
- ⁹ ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
- ¹⁰ ದರು ಇದಕ್ಕೆ ತಪದವರು ತಮು
- ¹¹ ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ ಶು
- ¹² ಧಮಸ್ತು |

ಬೊಂಬಾಯಾಧಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ

ಗೇರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು.

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ಗೇರಸೊಪ್ಪೆ ಗ್ರಾಮದ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡಲೆ ಬಸ್ತಿಯ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರ.ಮಾಣ 4'-6"×3'-0"

- ¹ ಶ್ರೀಮತ್ತರಮ ಗಂಧೀರ ಸ್ಯಾದ್ವಾದಾಪೋಪರಾಂಭನಂಜೀಯಾ ತೈಶೋಕ್ಕ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀ
ಜಂಬೂ ದ್ವೀಪೇ
- ² ಪ ಮಧ್ಯ ಸ್ಥಿತ ಜನಸರ...ರಮಣರ ವಾಧ್ಯಂಕೃತ ಶ್ರೀಯರಾ ತದ್ವರ...ಜಿನಪದಪದ್ಧ ಧ್ವಂಗ...ಸ್ತಂಭಿತ...
ಜಾಯಾಕಂ ಪತ್ತನಂತ್ಯಕ್ತ ಪಂಕಂ
- ³ .. ತ್ರೈ ಪಿದ್ಯವಲ್ಲೇ... ಮುಕನುಲಧರಾರಮ್ಯ... ಸ್ಥಿತ ಜಿನೇಂದ್ರ ಪಾದಯುಗ ಪದ್ಧ ಧಂಗಾ ಸಂಸಾ
- ⁴ ..ರ... ಮಾಬ್ಬಿ... ಕೆಸೆದ...ದುಧೂನ್ನರೇಂ
- ⁵ ದ್ರಃ | ತದೀಯ ವಂಶೋದ್ಭವ ಮಂಗಧೂಪೋ ಸಾಹಿತ್ಯ ಲಕ್ಷ್ಮೀ... ಧಾಧಾತಿ ಲಕ್ಷ್ಮೀ ಜಿನಮಂದಿರೇಷು |
ಕಾಮಂಕಾಮಿತ ದಾಯಕಃ ಕನ
- ⁶ ರುಟ್ಟಂದರ್ಪ ಸರ್ವಪ್ರಿಯಃ ಕರ್ಯಾಣ ಕಲನಾನಂತ... ಶ್ರೀಮಂಗ ಧೂಪಸ್ಯ ಜಿನೇಂದ್ರ ಪಾದದ್ವಯ ಪದ್ಧ ಗಂಧ
ಮಿಳದ್ಭೃಂಗೋಧವತ್ಪಂತತಂ
- ⁷ ತದೀಯ ವಂಶ ಸಂಧೂತಃ ಕೇಶವಾಬ್ಬಃ ಕ್ಷಿತಿಶ್ಚರಃ ಪಶೀಕರೋತಿ ಸಹಸಾವಂದಿಗೀಹೇಷುಸಂಪದಂ ಕಾಂತತ್ವಂ
ಧವತಾನಿತಬ್ಬಹಃ ? ಮಿತಃ... ಮುಪಾಸಿತುಂಧವತುತೇ ಗಾತ್ರಂ ಹಿ
- ⁸ ಮಾದ್ರೀ ಕೃತಂ || ಶ್ರೀಮತ್ಕೇಶವ ಧೂಮಿವಾಲ ಚರಿತಂ ಶ್ರುತ್ವಾ ಸ್ತುರ್ವ ಕಿನ್ನರೈಃ ತೋಷಾಕಂವಿತ ಶಂಭು ಮಾಳಿ
ವಿಳಸದ್ಗಂಗಾತರಂಗಾಸ್ತದಂ ಆಶ್ರಯಾ ಶೋದಹತತ್ಯಾಶು ಸ್ಯಾಶ್ರಯಂಸ್ತತನಾಥಸಾ [ಸ್ವೀಯತೇ ಜನಾ]
- ⁹ ಕೇಶವೇಂದ್ರ ಪತಾವಾಗ್ನಿಃ ನಾಶಯಂ ತಾಪಯತ್ಯಹೋ | ಕೇಶವೇಂದ್ರ ಗುಣಾವಕೃಂ ಕೋವಾಶಕ್ನೋತಿ
ಪಂಡಿತಃ ಆಕಾಶಸ್ಥಿತನ ಕ್ಷತ್ರಗಣನಾಕೇನ ಮುಡೈ (ಶಕ್ಯ) ತೆ || ವರ್ಧಮಾನಾನ್ವಯೋದ್ಭವೇ ನಿರ್ಧೂತಾಶ್ರಿತ
- ¹⁰ ದರಿದ್ರ ನಿಜ ಪತನಿಯ ಮೂಂತರ್ಧಿಯುತೆ ಹೊಂನ ಬರಸಿ ವಿಶುದ್ಧಾತ್ಮಿಕೆ ಆನವಳಿಗೆ ತಿಲಕವೆನಿಕ್ಕುಂ ಅಹೊಂನ ಬರಸಿ
ಯರಸಂ ಶ್ರೀ ಹೈವನ್ವಪಂ ಜಿನಕ್ರಮಾಂಬುಜ ಧಂಗಂಬಾಹು ಬಲನಿರ್ಜಿತಂ
- ¹¹ ಪುಧೂಪಂ ಸಾಹಸಸಮುದ್ರನುಭವಕಾಮಂ | ತಯೋರಧೂನ್ನಿ ಮೃಲಜಕ್ಕಬರಸೀನುತಾ ಸುಶೀರಾಜಿನ ಧಕ್ತಿಯುಕ್ತಾ
ತಾಂ ಚೋಪಯೇಮೇವರಮಂಗಧೂಪೋ ಜಾಮಾತ್ಯವಯೋರ್ಧ್ವ ಧುವಿಹೈ
- ¹² ವರಾಜಃ | ಅನಿಂದಾದ ಹಿರ್ಗಂ ತುಂಭೀರವಃ ಬಲಯೋಷಿತಃ ಮಂಗಧೂಪಾಲಕೀರ್ತಿಪುಕಾಮಿನೀವಾ ತಿಲಂಪಿನೀತ
ಯೋರ ಧೂತಾಂಜಿನನಾಥನ ಮೃಮಾತ್ರಾ ಪುನೀತಾಖಿಲ ಜೈನಲ ...
- ¹³ ಧಾತ್ರೀವ ಹೈವಣ ಶ್ರೀ... ಮಾಬಳರ ಸೀಸಮೂರ್ತಿ ತಾಹ್ವಾನಯುತಾ ಸುಶೀರಾ ಶ್ರೀಮನ್ನಮ್ಮನಿಂ
ಪಮೌಳಿವಿಳ ಸನ್ಮಾಣಕ್ಕ... ತ್ವರ್ಪದ್ಭುತಿಪಾದಪದ್ಧ ನಖರ ಶ್ರೀ ಪಾಶ್ವನಾ
- ¹⁴ ಧೇನತು ಕಾಮಂ ಮಂಗರಸಾತ್ಯ ಜೋಗುರು ಗುಣ ಶ್ರೀ ಹೈವಣಾಬ್ಬೋ ಧವತ... ಜೈನಯೋಗಿನಿಕರ ಸಾರ್ವ
ತ್ಯರತ್ನಾಕರರ ಶ್ರೀ ಮದ್ರಾ ತೈನತಂದಿನೀವನಿತರಾಂ... ನೃಪಾಲಂಕೃತಾ ಧೂ
- ¹⁵ ಮೌಢೂಂಗುಣೋ ಜಧಾಸ್ತರಲ ಸತ್ತ್ಯತ್ಯಗ್ಧಾಸಾಸ್ಥಿತಾಕಾಮಂಮಂಗನೃಪಾ... ಗುರುದಯಾದೇವೀ...
ಶ್ರೀ ಮಾಬಳಾಂಬಾ... ಸುಧಾಸೂತಿದ್ಯುತಿ ಪ್ರತ್ಯಹಂ ||ಕಂ||
- ¹⁶ ಆಮಾಬಳರಸಿಯರ ಸಂಧೂಮಾಶ ವಿನಮ್ರಪಾದಕೇಶವ ಧೂಪಂ ಕಾಮಾರಿಧನಿತ ಮಸ್ತಕ ಸೋಮದ್ಯುತಿರ್ಕೀರ್ತಿ
...ಸುರರೋಕದಸುರತರುವಿನ ಗುರು ಪ
- ¹⁷ ಲಮಂ ಮೆದ್ಭುತ್ಯಪ್ತಿಯಲ್ಲದೆ ಸುರರುಂಧರೆಯೊಳ್ಳುಸುರರಾದರುವರ ಕೇಶವಧೂಪಕಲ್ಪ ಧೂಜಸ್ತುತೆಯಂ...ಧಾತಿ...
ಕೀರ್ತ್ಯಾಶ್ರೀಕೇಶವಕ್ಷಾ ಪತಿರಪ
- ¹⁸ ರಾಂಬುಧಿತಿರಗಾಜಿನಪತಿಶ್ರೀಪಾದ ಪದ್ಮಾನತಾ ಧೂಮೌಢಾವಿ ಜಿನೇಂದ್ರ ಚಂದ್ರವಿಲಸ ಚಾರಿತ್ರನು...
ರಾಗೋದಯಾ ಸಂಸಾರ ಸಾರೋದಯಾ |
- ¹⁹ ತ್ರೈಲೋಕ್ಯೈ ಕನಮನ್ವಿತೇ ಶಕೃತೇ ಶ್ರೀಶಾರ್ವರಿವತ್ಸರೇ ಮಾಘೇಮಾನಿತ ಪಂಚಮಾ ತಿಥಿಯುತೆ ಶ್ರೀಶಾಮ್ಯ
ವಾರೇ ಸಿಕ್ಕೇ ಪಕ್ಷೇ...ನಾದಿರಾಜಪನಿತಾಧರ್ಮಾಭಿಧಾನೇಪುರೇ ಕಾಮಂಕಾರಯುತಿತ್ಯ
- ²⁰ ಜಕ್ಕಬರಸೀವಾರ್ಷಪ್ರತಿಷ್ಠಾಂಮುಧಾ | ಅನಂತರಂ ನಗರದ ರಾಜಹೊಂನರಸವನ್ವಯವಾರ್ಧಿಗೆ ಚಂದ್ರಂಸರೆ ತಾಂ
ಸೋಗಯಪ ಹೈವೆಧೂಪನಳಿಯಂ ಕಲಕಾಲದ
- ²¹ ಕರ್ಣವೆಂಬರಿ ಜಗದಲು ಮಂಗಧೂಪರನ ಬಾಂಧವತಂಗರೆ ದೇವಿನಂದನನಗೆ ಮೊಗದಾ ಕಲ್ಪಧೂಜ ಕೇಶವ
ರಾಯನು ಕೀರ್ತಿವಲ್ಲದಂ |ಕಂ| ಅಂತಾನಗರದ ರಾಜ

- ²² ರ ಸಂತಾನಾಭಿಷೇಕ ಲಕ್ಷ್ಮೀಮಾಣಿಕದೇವೀ ಕಾಂತನೇ ಪಂದೀ ರಾಯಂಗೇ ಕಂತುವಿನಂತದಯಿಸಿದ ಸಂಗ ನೃಪಾಲಂ | ಸಂಗವಿದೂರಕ್ಷೇಮ ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ
- ²³ ಪದ್ಮಕಂಸಂಗಣಜೀಯನಾತ್ಮಜನು ಅಂಬುಮುಖೀಶನ ಪುತ್ರ ಸಂಗಮಂ ಭೃಂಗನಸ್ವಿತತನ್ನ ಮನಮೊಲ್ಪಂತ್ರಿ ? ಧರ್ಮವ ಮಾಡಿ ಪೂರ್ವದೊಳ್ಳಿಂಗದ ಧರ್ಮವೆಲ್ಲ
- ²⁴ ಮನುಪಾಲಿಸಿದಂ ರವಿಚಂದ್ರರುಚಿನಂ | ಅಂತಾ ಧರ್ಮ ಪತಿ ಪಾಲಕನೇನಿಪ ಶ್ರೀ ಸಂಗಭೂಪಾಲಂ ಸುಬದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲು ಯಳೆಯೊಳು (ಯಳೆಯೊಳು) ಕುಂತಳನಾಡು ಕರಂರಂಜಿ
- ²⁵ ಸೆಪತ್ತಿಮನಾಡು ದೇಶದೊಳ್ಳೊಳ ವೆವಾಪೀ ಕೂಪನದೀಮಾಮರ ನಿಂಪನೀಳೆ ಬಾಳೆಯಂಬಳಿಸಿಕೊಂಡು ಕೋಕ ಮಿಥುನ ಮೊದಲಾಗಿರಲ್ಪು ಯಾರವೆಗಳ ನಡವೊಪ್ಪ
- ²⁶ ವೀಪುರವನಾಳುವ ನಜ್ಜ ನೃಪಾಲನೆಂಬವಂ | ಯರ ಉಂಡೂರದಿ ಪತಿ ತಾಂ ಕರಮೊಪ್ಪವ ಅಡಿಯರ ಬಳಿಯಂಕರ ಮೆನೆವನು ತಂಮರಸ ಯಳೆಯಂಕೀರ್ತಿ
- ²⁷ ವೆತ್ತನಾತಂಮರಸಂ | ಅತಂಮರಸನಗ್ರಜೆಯ ತನೂಜಂ ಧರೆಯೊಳಿರುಂಡೂರ ಭೂಸುರನುತ ಕಲ್ಲರಸನುಜ ತಂಗ ದೇವಿಗೆ ವರನೇನಿಪ ಹೈವೆಯರಸನವರ ಪುತ್ರಂ ಪ
- ²⁸ ದ್ವಜರಸಜಿನಪದಧತ್ತಂ | ಆ ಪದ್ಮಂಜರಸನೂ ಆ ತನಗ್ರಜಜಕ್ಕಲ ದೇವಿಯ ತಂದೆ ಹೈವಂಜರಸರು ಪಾರ್ಶ್ವ ತೀರ್ಥೇಶ್ವರ ಮಾಡಿದ ನಿತ್ಯ ಪೂಜೆ
- ²⁹ ಅಹಾರದಾನ ಮೊದಲಾದ ವೆಲ್ಲವಂ ಪುರೋ ಡಿಗೆ ಸಲಿಸಿ ಮುಂನಿನ ಧರ್ಮವೆಲ್ಲವ ನೆಹಿಮಾಡಿ ಬಳಿಕ್ಕತಂ ನೊಳು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟಿಜಿನೇಂದ್ರನ ಭಿಷೇಕಪು ನಿತ್ಯಪೂ
- ³⁰ ಜನಂ ಮುನ್ನೆ ಸೆವನದಾನ ಮೊದಲಾದವನುಂಟಿರಿದಾಗಮಾಡಿ ತೃಪ್ತಿಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೃತ್ತಿ ಯಂ | ಶ್ರೀ ಪಾರ್ಶ್ವತೀರ್ಥೇಶ್ವರದ ಶ್ರೀಕಾರ್ಯ
- ³¹ ಕೈಯೂ ಅಂಗ ಭೋಗ ಚಯತ್ಕಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ ಹೈವಂಜರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತಿದ್ದ ಕೊಣುವಣಿಯ
- ³² ಲಕಂಗನ ಕುಳಿಯಹಂ ನೆರಡು ಮೂಡೆಸುನಿಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನಸುಟ್ಟಿಯ ಹಿತ್ತಲಗದೆ ತೆಂಕಲುಹರಿದು ಕೋಡಿ ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗದ್ದೆಯಲು ಇಕ್ಕಿದ ಕಲ್ಲುಗಡಿ
- ³³ ಬಡಗಲು ಹೀರೆಯ ಧಾಗೆಗಡಿಯಂತ್ರಿ ಚತುಸ್ಸೀಮೆಯಿಂದೊಳಗುಳ್ಳಕಳವೆಯ ಸಮಸ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಹಿಯ
- ³⁴ ಮೇರೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕು ವರೆ ಹೊಂನನೂ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಜಾರ್ಥ ಪರಿಹಾರಮಾಗೆ ಬಿಟ್ಟುದು ಹೈವಂಜರಸರು ತ
- ³⁵ ಮ್ಮ ಮನಃ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾವು ಆಳುತ್ತಂಯದ್ದು ಯಡೆಯ ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತೆಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವಲು
- ³⁶
- ³⁷ ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಅಹಾರದಾನಕ್ಕವಾಗಿಯೂ ಚಂದ್ರಾರ್ಥವಾಗಿ
- ³⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಮತ್ತು ಅಹಾರದಾನಕ್ಕೆ ಯಾ ಚೈತ್ಯಾಲಯದ ಗೃಹ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲ

- ¹ ಕೇಸವ ಕುಳಿಮೂಡೆ ೧೨ ಹೊಂನೂರಲ ನಂಗೆಮಕ್ಕೆ ೧೦ ಮೂಡೆ ಯಳೆಯ ಮುದ್ದಾ ೭ ಮೂಡೆತೆ
- ² ಹು ಗಾಗಿ ಮೇರಾದರು ಅಹೊಂನದಾನಕ್ಕೆ ಮಾಗೊಡಾನೆಯ ಅರೆಕಾರಸಿವದೇವಯ ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ವೀರದಲ್ಲ

- ¹ ಪುನಶೋಕವಲ್ಲ ಮಂಜುಳ ದೇಶೀಗಣಲಲಿತ ಕೀರ್ತಿಮುನಿಸೂನೋ | ಶ್ರೀದೇವಚಂದ್ರ ಸೂರೇರುಪದೇಶಾನ್ನೇ ಮಿಜಿನಬಿಂಬಂ ||
- ² ಶ್ಲೋಕಃ || ಒಜಣಶ್ರೇಷ್ಠಿಪುತ್ರೋ ಸೌಕಲ್ಯಪಶ್ರೇಷ್ಠಿಪುಂಗವಃ | ಅಕಾರಯತ್ಪತೋಯಸ್ಸಮಾಬಾಂಬಾಗರ್ಥಜೋಜಣಃ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲ ಒಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀಯಾ ಕೈರೋಕ್ಕನಾಥಸ್ವಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಮದ್ದೇವ
- ² ಜಿನೇಂದ್ರಾಯತಸ್ಸಾ ನಂತಮಹಾತ್ಮನೇ | ಸರ್ವದೋಘವಿಶಿಷ್ಟಾಯ ಧವ್ಯಾಳಿಕುಮುದೇಂದವೇ | ತಂವಂದೇದೇವ ದೇವಂಸುರುಚಿ
- ³ ರಮನಪಂಚಾರು ಕೈವಲ್ಯನೇತ್ರಂ ನಿತ್ಯನಿರ್ವಾಣರಾಮಾಕುಚವಿಲಯ ತ್ಯಾಶ್ರೀರರಾಗಂವರಾಂಗಂತುಂಗಂ ದೇವೇಂ ದ್ರಾನಮ್ರಪಾ

- 4 ದಂಗಳುವಿಲಸದನಂತಂ ಸ್ವಬೋಧಾತ್ಮತತ್ವಂ | ಪಾಂಗಲ್ಪಂಧವ್ಯಸಾರ್ಥಂ ನಿಹತಮನುಜನವ್ಯಥಾರ್ಥಸ್ವರೂಪಂ |
ಇದು
- 5 ಜಂಬೂದ್ವೀಪಮಂತಾ ಧರತವಿಷಯದೋ* ಪದುವಮೇರುನಿರ್ದ...ಪದವಿಂದಾ ಮೇರುವಿಂದಕ್ಷಣದೇತುಕುಕೊಂಗಿಂದ
ವೀಶುದ್ಧ
- 6 ದೀಪಂಮುದದಿಂ...ತೆಂಗು...ವಳಪನಸಂದೀತೀರದೋ* ಕಾಂಗು ಜಂಬೂಸದನಂ ಚೆರಾಾಗಿತೋಕ್ಕುಂ
- 7 ...ಬಿಡಾರಹಸ್ತಿಸಮೂಹಂ | ಆ ತುಳುವಾಧೀಶರಮಣಿ...ವದನವಾಗಿ ತೋರ್ಪುದುನಮದಿಂ ನೀತಿಯುತ
ಗೇರಸೊಪ್ಪೆಸೋಲ
- 8 ಸುತಿರ್ಪುದು ವಿಧವದಿಂದಾಯಮರಾವತಿಯಂ | ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಧೀಶ್ವರನೆನಿಸಿದ ಮರಲಯರಸರನ್ನಯ
ಸಂಪ್ರದಾಯದಾ
- 9 ಯದಿಂಬಂದ ಕೀರ್ತಿಗೆ ಜಯಸ್ತಂಧನೆನ್ನಿರ್ದ ಹೈವ ಧೂವಾಳನ ಪ್ರತಾಪ ವೆಂತೆನೆ ಸಾಂದ್ರ...ದೇಧ ಕುಂದೋ
ದ್ವಮ ಕುಮುದನ
- 10 ಮಳಮಲ್ಲಕಾಪುಲ್ಲ ಮುಖ್ಯಬ್ಬಂದಂಗಂಗಾತರಂಗತರಳಹರಹಾಸಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದಿರ್ದಿ ಚಾರು
ಕೀರ್ತಿ.....
- 11 ಪ್ರಸವದನು ನಯವೆಂಬಿನ...ಮಾಳ್ವದು...ಶ್ರೀಹೈವ ಧೂವಾಳನ ನಿಜಯಶಮಂ ಬಣ್ಣಿಸರ್
ಬಲ್ಲನಾ
- 12 ವಂದಕ್ಷಣ ಮಂಡಳಿಕ...ನಿಜನಿವಾಸ...ಸಲ್ಲಕ್ಷಣ ರಾಜರಾಜ ಕಟಕಂಗಳ ಸೂರೆಯನಾ
- 13 ಯದೆ ತೊಂಡಮಂಡಳ ಧೂವರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹೈವ ರಾಜವೆನಿತಿರ್ಪುದು.....
- 14 ನಳಿಯದೆ ನೋಳದಂ ಮಾವನಿಯಂ ಕಕಾಜರತಿಚಕ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹೈವ ನೃಪಾಳ ಚಕ್ರಯ
- 15 ಶೋ...ನಿನ ಯ ದುಂದುಧಿ ತಾಡನಂಗಳಂ ಜಾವಳಿ ಶಬ್ದದಿಂ ಪರಿದುದೂರದಿ ಸಂಚರಿಸುತ್ತ ಮಿರ್ಪುದಾ
- 16 ...ಯೆಸೆವ ರಾಜಹೃದಯಂಗಳು ಭಿನ್ನಗಲಾದವದ್ವ್ಯತಂ | ಶ್ರೀಮದ್ವೀಪ...ಗುರುಗುಣಾದ್ಭುತ ಮಹಾ
ನಾಗೇಂದ್ರ ಪಂಚಾ
- 17 ಸ್ಯ...ಸಂದಿರ್ದ...ಹಾಸದ ವೈಹಾಳಿ ಮಹಾಡಾಕಿನೀ ನಾಮೋಪದ್ರವ ಮೆಲ್ಲವಂ...ಶ್ರೀಪಾರ್ಶ್ವ
ತೀರ್ಥೇಶ್ವರಾ
- 18 ವಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗೀಗೆ ನಿತ್ಯಂ ದೀರ್ಘಾಯುಷ್ಯಂ ಶ್ರೀಯುಷ್ಯಂ ಅಂತಾನಗಿರಿಯಪುರ ವರಾಧೀಶ್ವರಂ
ಮಾಸಾ.....
- 19 ವನಿಯಂ ಕಕಾಜಮಾವಂಗೆ ಮರೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರನಾಳುವದಡ್ವಿವಿಧಾಡಕಲಗಳ
ಮುಖದ.....
- 20 ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ವರಂತರಾಜ್ಯ ಚಾತುರ್ವರ್ಣ್ಯಕ್ಕೆ...ಹಳುವರಾಯರ ಗಂಡ ಹೈವ ಧೂವಾಲಂ ಸುಖ
ಸಂತಥಾವಿನೋ
- 21 ದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ಆ ಗೇರಸೊಪ್ಪೆಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳಂತೆಂದೊಡೆ || ವೃ || ಅದರೊಳು ನಾನಾಡಾ
- 22 ತಿ ಪರದರಗ್ರಣಿ ಸಮ್ಯಕ್ತರಾದೀ ಜೈನರಪಡೆವರ್ ಜೈನ ಪಾರ್ಗಾತ್ರಯ ಜಲನಿಧಿ ಸಂವರ್ಧಿತ ಪೂರ್ಣಚಂದ್ರರ ಮುದ
ಮಂ ಕ್ರೋಧಾದಿ
- 23 ...ಮಾಡುದೈವಕರ್ಪನವರ್ಬಿಟ್ಟು...ರಾದರ್...ಮುಖ್ಯಮಾದಾಧಿಪನವಳಕಳಾವಲ್ಲದರ್ ಕೀರ್ತಿವೆ
ತ್ತರ್ ಅಂತಾತಾ..
- 24 ಮಾದಂಡಾಧಿಪಗಳ...ಸಹಜಾತ ಕುಲಕ್ಷತ್ರಿಯರಾದರಸುಗಳನ್ನಯ ಮೆಂತೆಂದೊಡೆಸ್ವಸ್ತಿ ಸಮಧಿಗತ
ಪಂಚಮಹಾ
- 25 ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರವೈಜಯಂತೀ ಮಧುಕೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾ
ಮೋದ ಗೋಕರ್ಣ.....
- 26 ಮಹಾಬಲೇಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬಳಸಾಧಕರುಂ ಹರಸಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮಲ್ಲಚಲ
ದಂಕ ರಾನುರಾಯ
- 27 ರ ಗಂಡ ಸಾಹಸಮಲ್ಲ ಗಂಡರಡಾವಣಿ ಸತ್ಯರಾಧೇಯ ಸಾಹಸೋತ್ತಂಗ ಶರಣಾಗತ ವಜ್ರಪಂಜರ ಪಶ್ಚಿಮಸಮುದಾ
ಧಿಪತಿಯಪ್ಪ ಹೈವ
- 28 ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾರ್ತಂಡ ಪರನ್ನಪತಾಮರಸ..... ಪೂರ್ಣಚಂದ್ರನೆನಿಸಿದ ಬಸವದೇವರಸರು..
ದೇವರಸರ
- 29 ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆನಿಸಿದ ಚಂದ್ರಪುರವೆಂಬ ಪುಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೈಯ್ಯವ ಕಾಲದೊಳು ಆ ಅರಸುಗಳಿಗೆ ಪುಟ್ಟವರ್ಧನ
ಬಾಹತ್ತರನಿಯೋ
- 30 ಗಿರ್ ಬಿನಸೇವ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಪದ್ಗುಣ ಸಮರ್ಥನುಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುರ್ಧಂತ ಸೋಮೇಶ್ವರ
ದಂಡನಾಯಕ
- 31 ನ ಅನ್ವಯದ ಕೀರ್ತಿ ಯೆಂತೆಂದೊಡೆ ಶ್ರೀ ಸೋಮದಂಡ ಪುತ್ರನು ಭಾನುರ ಕಾಮಣ್ಣ ದಂಡನಾಯಕನೆನಿಸಪಂಸಾ
ಸನ ಚಕ್ರ
- 32 ವರ್ತಧರ್ಮಧಾರಕ ಸಾಮಂತಂ ಕೀರ್ತಿವೆತ್ತ ನಮಳಚರಿತಂ ಶ್ರೀಮತ್ಸೋಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾರ್ಥ
.....ತಾಪುಪುಟ್ಟದರ್ ಶ್ರೀಮದ್ರಾಮಣ ವೆಂಬ ಹೆಗ್ಗಡೆಯ
- 33 ಸುವೆಂಬೀ ಪುತ್ರಸಂಸೇವ್ಯಕಂ ರಾಮಂಪುಟ್ಟದ...ದಶರಥಸಾಮರ್ಥ್ಯದಿ...ಯಪರಾಜಿತಾ ರಮಣಿಗಂ
ಸಾಹಿತ್ಯರತ್ನಾಕರಂ ಅಂತಾ

- 24 ರಾಮಣನೆಂಬ ಹೆಗ್ಗಡೆ ರಾಮಕ್ಕಿಗೆ ತಾಂಪುಟ್ಟದಂ ಶಾಂತಂ ಯೋಜಣ ನಂಬಿಪುತ. ನೆನಿಸಲ್ ಕುಂಶೀದೇವಿ ಸಮಂತು
 25 ಶ್ರೀಪಾಂಡುರಾಜಂಗೆತಾಂ ಶಾಂತಂ ಧರ್ಮಜನೆಂತುಪುಟ್ಟದವೊಲಾ ಸಮ್ಯಕ್ ರತ್ನಾಕರಂ ಅಂತಾಯೋಜಣ
 ಸೆಟ್ಟಿಯ ಜನನಿ ರಾಮಕ್ಕನನ್ಯಯ ಮೆಂತೆಂದೊಡೆ
 26 ವಸುಧೆಯೊಳು ನೆಗರೆವೆತ್ತ...ಅಸಮ್ಯಕ್ಪರ್ಯ ಸಂಪನ್ನರುಂ ದಾನಗುಣ ಸಂಪನ್ನರು ಮಪ್ಪನಂಬಿಸೆಟ್ಟಿಯ
 ರತಮ್ಮ ಸೆಟ್ಟಸಹೋದರ ರೆನಿಸಿದಮು
 27 ಲ್ಲಸೆಟ್ಟ ಹೊನ್ನಪಸೆಟ್ಟ...ಗುಣಾಧ್ಯರುಂ ಬೈನಜನಬಾಂಧವರುಂ ಆ ಸೆಟ್ಟರೊಳಗೆ ಮಹಾಪನನೆನಿಸಿದ ಆ
 ಹೊನ್ನಪಸೆಟ್ಟ

 28 (ಇಲ್ಲಿ ಕೆಲವು ಪದ್ಯಗಳಲ್ಲಿ ಸೆಟ್ಟರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)
 29 ಶಕಕಾಲ.....ಸಾವಿರದ ಮುನ್ನೂರು.....
 (ಮುಂದೆ 5, 6 ಪದ್ಯಗಳು ಸರ್ವಥಾ ಕಾಣುವುದಿಲ್ಲ)

ಗೇರುಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಒನ್ನಿಯಬಳಿ ವರ್ಧಮಾನ ಒನ್ನಿಯಬಳಿ ೨ನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4' -6" X 3' -3"

- 1 ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರಸ್ವಾದ್ಯಾದಾಮೋ ಪುರಾಂಧನಂ ಜೀಯಾ ತೈರೋಕ್ಕನಾಧಸ್ತ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
ನಗಿರಿಯ ದೇಶವೆಂಬ ಲಲನಾಮು
- 2 ಬಕ್ಕ ವೆಸದಿಹೀ ಗೇರುಸೊಪ್ಪೆಗೆ ವರಸೆಜ್ಜಿಕಾಜನರೆಂದಿಗೈಯ ಧತ್ರಸು ಚಾಮರಾಳಿಯು ಬಗೆವುಗೆ ತೋರ್ಪಹೈವೆ
ನೈವರಾಮಕಂ—ಬಂಮಪು
- 3 ತ್ರನೊಬ್ಬಣಂ ನೆಗೆರೆ ಸಂನುತನಾದ ಜಿನಚೈತ್ಯಜಿನಾಲಯಮಂದಿರಂವರಂ|ಕಲಯುಗದೊಕ್ಕ ಹಾಪುರುಷಯೋಜಣತಂನ
ಮಂಗಳ.....
- 4 ಮಣಸಮವೆಂದು ದಾವಿಸಿ ನಿತಾಂತ.....ಸ್ಥಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸರೆಮಾಡಿ ಗೋಪುರ ಸುಮನೋ
ಹರ.....ವಿಚಿತ್ರ.....ವಳಯಮನಂತನಾಧನಪತಿ
- 5 ಯು ...ದೇಂಕೃತಾರ್ಥನೋ| ಅಂತಾಯೋಜಣಸೆಟ್ಟಿಯ ಪ್ರಾಣವಲ್ಲಭೆಯಾದ ರಾಮಕ್ಕನ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ
ಶ್ರೀಮತು ಸಂ.....
- 6 ತನಾಥನ ಪದಾಂಬುಧ್ಯಂಗನು ಯೋ
- 7 ಜಣಸೆಟ್ಟ ಪ್ರ.....ನಿನಿಬರು
- 8 ರಾಂಗ.....ರಮ್ಯ.....ಗೋತ್ರಚಿಂ
- 9 ತಾಮಣಿ ಪಾರ್ಥಿವ.....ತ್ರಪಮನೆ
- 10ದೊಳ ಸತ್ಯಧೀರೋದಾತ್ತ.....
- 11 ಸವ ರಾಮಕ್ಕನೊಪ್ಪಿದಳೀ ಧರಿತ್ರಿಯೊಳು
- 12 ಪತಿಧಕ್ಕಿಶ್ರೀಲವತಿ ಧೂನುತ ಚಾರುಚರಿ
- 13 ತೆ ಸಕಳ ಜೀವದಯೊಪರೆ ಸಂತತ ಚತುರ್ವಿ
- 14 ಧ ದಾನದೊಳತಿ ನಿಪುಣತೆಯಿಂದೆಸೆವಳೀ
- 15 ರಾಮಕ್ಕಂ | ಜಿನಮತವಾಕ್ಯದೊಳು
- 16ಸರೆ ಜಿನರಾಜ ಪದಾಬ್ಬದ್ವಂಗೆತಾಂ ಜನನುತ ಚಾರು
- 17ಸೀರೆಗುಣ ಸುವ್ರತ ದಾನ ಪೂಜೆಯಂ ?
- 18 ..ಮುಖ ಕಾಮಿನೀಜನ ಶಿರೋಮಣಿ ಯೋ
- 19ಯೋಗ್ರನಿಜನಾಮದಿಂ ನಿಜಕುರೋಂನತಿ ರಾಮಕಮೊಪ್ಪು ತಿದ್ದಳು | ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೊಳು ಶ್ರೀ ಮುನಿ
ರಾಜಪದಾಬ್ಬ ಸೇವೆ
- 20 ಯೊಳು ನೈಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಧಯದಿಂ ನಿಜಧಾವತುಷ್ಟಿಯಿಂ ಪೂಜಿಸಿ ಧತ್ತಿಯಿಂದೆಜಗಿ ತಾಂ ಸು ತಿಮಾ
ದಿಯುಂ ಕೀರ್ತಿ
- 21 ಯೊಳಿಂತು ಬಣ್ಣ.....ಕೊಂಡೀ ನಿಜನಾಮದಿ ರಾಮಕನೀ ಧರಿತ್ರಿಯೊಳು ಕಮಳದಳಾಯತಾಕ್ಷಿ ಕಮಳಾನನೆ ಕಮಳ
ಸುಗಂಧಿ ಕೋಮಳ
- 22 ವಿಮಳ ಲತಾಂಗಿ.....ರಸಯುತರೀ ಜಿನರಾಜಪೂಜೆಯೊಳ್ಳಮರಸಧಾವದೊಳ ಸರೆಮಾಣಕಸೆಟ್ಟಪುತ್ರಿ ರಾಮ
- 23 ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಲ್ಪಲತೆಯಂ ನೆಜೆಯೊಪ್ಪುವಳೀ ಧರಿತ್ರಿಯೊಳು | ಕಮಳಾಕರದೊಳು ಕಮಳನಿ ಕಮಳದೊಳಂ
- 24 ಕಮಳ ಪುಟ್ಟು ವಂತಿರೆ ನಾಗಮನಮಳಾನ್ವಯದೊಳು ರಾಮಕ ವಿಮಳ ಗುಣಾಧರಣಿ ಪುಟ್ಟದಳ್ಳಲಯುಗದೊಳು ಆ
- 25 ರಾಮಕ್ಕನ ಅನ್ವಯವೆಂತೆಂದೊಡೆ | ಹುಲಿಗೆಹೆಯ ಪಂಚಬಸ್ತಿಯ ಮುಂದಣ ಹಿರಿಯ ಅಂಗಡಿಗೆ ಮುಖ್ಯ
- 26 ವಾದ ಕಿಹಿಯ ರಾಮಸೆಟ್ಟ ಅಮದುವಳಿಗೆ ಗಂಗಾಯ ಅವರ ಮಕ್ಕಳು ಬೈಚಿಸೆಟ್ಟಿಯರು ಅತನತಂಗಿ ಸೋಮವೈ
- 27 ಆ ಸೋಮವೈಯನು ಅಹುಲಿಗೆಹೆಯ ಮಾಣಕಸೆಟ್ಟಿಗೆ ವಿವಾಹಮಾಡೀ.....ಅವರ ಮಗಳು ನಾಗವೈ
- 28 ಅಕೆಯ ತಂದೆ ಮಾಣಕಸೆಟ್ಟ ಸಮಸ್ತರೂ ಆ ಬೈಚಿಸೆಟ್ಟ ಹುಲಿಗೆಹೆಯ ಹಂದಿಗುರದಲಿ ಪ್ರ.....
- 29 ತಾಗಿ ಅನಾಗಬೈಯನೂ ಸಲಹಿ ಹಿರಿಯ ಹಂದಿಗುರದ ಚಂದ್ರನಾಥಸ್ವಾಮಿಗಳ ಚೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ
- 30 ಅದಿಕ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ವ್ರಿತ್ತಿಯನೂ ಬಿಟ್ಟು ಶಾಸನವ ಹಾಕಿಸಿದರು ಆ ಬೈಚರಸಿಯುತಂ

- 31 ಮ ಸೊಸೆ ನಾಗವೆಯನೂ ಗೇರಸೊಪ್ಪೆಯ ಸೆಟಗುತ್ತವಾಯಿ ಓಜೆಯಮಗ ಮಾಣಿಕಸೆಟ್ಟಿಯನೂ ತಾನು ವಿವಾ
- 32 ಹವಮಾಡಿ ಆ ಮಾಣಿಕಸೆಟ್ಟಿಯನ್ನಯಮಂತೆಂದೊಡೆ ಗುಟ್ಟಕ್ಕಿಯ ನಾಗಸೆಟ್ಟಿಯ ಮಗಳು ರಾಮವೈಲಕೆಯ ಪು
- 33 ತ್ರ ಮಾಣಿಕಸೆಟ್ಟಿ ಮಾಣಿಕಸೆಟ್ಟಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜನಿಸಿದ ಮಕ್ಕಳು ಹರಿಸೆಟ್ಟಿ ಕಾಮಣ
- 34 ನೇಮಂಜಸೆಟ್ಟಿ ಸರಣಸೆಟ್ಟಿ ಸಂಗಪ ಮಂತಯ್ಯರೊಳಗೆ ರಾಮಕ್ಕನನೂ ಗೇರಸೊಪ್ಪೆಯ ರಾಮಣ ಹೆಗ್ಗಡೆಯ ಮಂಗರಾಜ
- 35 ಐನ ಓಜಂಜಂಗೆ ವಿವಾಹಮಾಡಿ ಆ ವೋಜಂಜಸೆಟ್ಟಿಯೂ ರಾಮಕ್ಕನೂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- 36 ದಿಹಲ್ಲಿಗೆ ಗೇರಸೊಪ್ಪೆಯ ಅನಂತಕೀರ್ಥಂಕರ ಚೈತ್ಯಾಲಯವ ಮಾರಬ್ಬಿಸಿ ಮಹಾಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡ್ತಿ
- 37 ಯರುತ್ತಂ ಯರಲು ಸಕವರಸ ಸಾಸಿರದ ಮುನ್ನೂರ ಹದಿನಾಲ್ಕನೆಯ ಪ್ರಜಾಪತಿ ಸಂವತ್ಸರ
- 38 ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಅದಿತ್ಯವಾರ ಸನ್ಮಾನ ಸಮನ್ವಿತವಾಗಿ ಸ್ವರ್ಗಸ್ಥರಾದರು.....ಮದವಳಿಗೆ
- 39 ರಾಮಕ್ಕನವರ ತಂದೆ ಮೊದಲುಗೊಂಡು.....ಚರಿತ್ರದಿಂನೆಗಳ ವಿಕ್ರಮಸಂವತ್ಸರದ ಆಸಾದ
- 40 ಸುಧ ಪಂಚಮಿ ಸುಕ್ರವಾರ ರೋಹಿಣಿ ನಕ್ಷತ್ರದಲು ತುಂಗಸಮಾಧಿ
- 41 ಆಚಂದ್ರಾರ್ಕಮಾಗಿ
- 42ಮೂಡೆಭತ್ತವನೂ.....ವೋಜಣ
- 43 ಸೆಟ್ಟಿ.....ರಾಮಕ್ಕ.....
- 44ನಿಷಧಿಯ ಕಲ್ಪಿಗೆ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಪರ್ಧಮಾನಬಸ್ತಿಯಬಳಿ ಮೂರನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3' -6" x 2' -6"

- 1 ಶ್ರೀಮತ್ಪರಮ ಗಂಧೀರಸ್ಯಾದ್ವಾದಾಮೋಪರಾಂಧನಂ ಜೀಯಾ ತೈಶೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
- 2 ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬುಜ ರಾಜಮರಾಳನಗಿರಿಯೊರಾಜಶಿರೋ
- 3 ಮಣಿ ಪ್ರಚುರಕೀರ್ತಿ ದಿಶಾವಳಯ ಪ್ರಕಾಶನು ತೇಜಃಭುಜ ಪ್ರತಾಪರಿಪುರಾಜಮುಖಾಂ
- 4 ಬುಜಹಸ್ತವೀರನುಂ ಧೂಪವಂದ್ಯ ಹೊಂನನ್ನಪನರ್ತಿಜನಾವನ ಕಲ್ಪವೃಕ್ಷನುಂ | ಹೊಂ
- 5 ನ ಮಹೀಶನಾತ್ಮಜಯು ಮಾಳಿಯೆಬರಸಿಗೆ ಕಾಮರಾಜಗಂ ಸಂನುತಮೂರ್ತಿ ಹೊಂನನ್ನಪನಾತ್ಮಸಖಾ
- 6 ಂಧವ ಮಂಗರಾಜನುಂ ಮನ್ನ ಧರೂಪಹರಿ ಹರನ್ನಪಾಲಕನಾತನ ಪುತ್ರ ಹೈವಣರಸಂಗೆ ಮನುಪ್ರಿಯಾಂ
- 7 ಗನೆಯು ಸಾಂತಲದೇವಿ ಸಮಾಧಿಕಾಲದೊಳು | ಆಕೆಯ ಗುರುಗಳು ರೋಹಿಣ್ಯಾಯ ನಾಂತಿರ್ದನಂ
- 8 ತವೀರರು ರತಿಸಂಕಾಶ ಸೊಬಗೆನಿಸಿ ಸಂದಿದಾರ್ಕಕಾಂತೆಗೆ ಹೈವಣರಸ ವೃದ್ಧನಾದಂ | ಸ್ಮರರೂಪಂ
- 9 ಸೂದ್ರಕಂಗೀ ಪುರದೊಳು ಕೀರ್ತಿವೆತ್ತ ಬೊಮ್ಮಣಸೆಟ್ಟಿಯ ವರ ವನಿತೆ ಬೊಮ್ಮಕಂಗಂ ಪರಸುಗು
- 10 ಣಿ ಸಾಂತಲರಸಿ ಪುಟ್ಟದಳಾಗಳಿ | ಅರಸಪ್ಪೊಡೆಯರ ತನೂಜೆ ವರಗುಣಿ ಬೊಮ್ಮಕನಾಕೆಯಾತ್ಮಜ ಸಾಂತಕರಸಿ
- 11 ಯು ಪರಮನ ಪದಮಂ ಸ್ಮರಿಯಿಸಿ ಸುರೋಕವೆಯ್ತು ಸುಖದಿಂದಿರ್ದಳು ಅರ್ಹನನ ಪಾದಾಂಬುಜಮಂ
- 12 ಸ್ಮರಿಯಿಸುತಂ ನಂದಿ ಪದಮ ನಾಲಗೆಯೊಳಗುಚ್ಚರಿಸುತ್ತ ಸಾಂತಕರಸಿ ಶರೀರಮಂ ಪತ್ತೆಂಟುದಿನ
- 13 ದೊಳು ಸಂದಳು ಪರವತ್ಸರ ತಾರಣದೊಳು ಸುರುಚಿರ ಫಾಲ್ಗುಣದ ಶುದ್ಧ ಪಾಡವತಿಥಿಯೊಳು ಹರಿದತ್ಸ
- 14 ದಿನದಿ ಸಾಂತಕರಸಿಯು ಸ್ವರ್ಗಸ್ಥಿಯಾದಳಾಕೆನಿಮಿತ್ತಂ (ಆಕೆನಿಮಿತ್ತಂ)ಮಾಡಿಸಿದ ನಿಷಿಧಿಯಕ್ಕಲಿಗೆ ಮಂಗಳ ಮಹಾಶ್ರೀ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಪಾರಾಮುಖಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ವಾದಾಮೋಪರಾಂಧನಂ ಜೀ
- 2 ಯಾ ತೈಶೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
- 3 ನಗಿರಿಯಕುಲ ಚಕ್ರವರ್ತಿ.....ರಾಜನಿರ್ಜಿತ.....
- 4 ರಾಸಾಮನುರವಳಿಯಂ ಯಂತಾ ಹೊಂನನ್ನಪನಳಿಯಂ.....ಆಸಾಮ
- 5 ನನ್ನಪುತ್ರನರ್ಥಿಕಾಮಂ ಕೋಮಳ.....ಮರಸಂ.....ಅರಿನ್ಯಪಾಲನಾತನ.....
- 6 ದೆ.....ಧರ ಡಾರುಕೀರ್ತಿ ಪಂಡಿತ.....ಸದ್ಗುರುಪ ಧು ಆಕಾಮನ್ನಪಾಲನಮಾವ
- 7 ಯೋಜ.....ರಾಜ್ಯಮನಗಿರಿಯುಮನಿತುಂ ತನಗಾಗೆ ಬೈಚಣಭೂಪತಿಮ.....
- 8 ನೆಗಳ್ಳಂ ರಿಪುಸೈನ್ಯ.....ನವರ..... ನಪದಸರಸಿ.....ಜಿನಮುನಿಪಾದಾಂಬುಜಾತ.....ನ್ನಪಾಲ
- 9 ಬೈಚಣಸೆಟ್ಟಿಪರಿಣತಾಂತಸ್ತರಣಂ ಅಂತಿಪ್ಪ ಹೈವರಾಯನ ಪ್ರತಾಪವೆಂ
- 10 ತೆಂದೊಡೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾ ಮಂದಳೇಸ್ವರ.....ನಿಯವಿಸಾರಗಂಡ.....ಪ್ರತಾಪ.....
- 11 ಸೂಪಕಾಜನಿವ ಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ನಿಳಿಂಪಪುರವರಾ
- 12 ಧೀಶ್ವರನೆನಿಪ ಬೈಚರಾಜಂ ರಾಜ್ಯಂಗಯಿವಲ ಪಕವರುಪ
- 13 ಗೌತಮನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ ಮಾಗ ಶುಂ ಮಂದವಾರದ
- 14 ರಾತ್ರಿಯೊಳು ಹೈವರಾಜನ ಅಳಿಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ಥನಾದ ಶ್ರೀಜಿ
- 15 ನರಾಜರಾಜಿತ ಪದಾಂಬುಜಧ್ವಂಗ.....ಕೀರ್ತಿಯಂದಿರ ಜಗದೊಳೊ
- 16ವಲಮೊಪ್ಪುವದಾನಿಯು ಹೈವೆಭೂಪನರಾಜಿಪ ಪಟ್ಟದಾನೆಯಂ.....
- 17ಗೋವಿಜನರಹ ವಿಕ್ರಮಸಂ.....ನಗಿರ ಮಂಗನ್ನಪಂ ಸುರೋಕ

- 18 ಕೆಯ್ದಿದಂ...ವಿತುಧ್ವರಪ್ಪ ಮತ್ತ...ರಾಜಂ ಜಿನಮತಾಂಬುಧಿಕಿಮಕಿ
 19 ರಣಂನಗಿರಪುರಾಧೀಶ ಮಂಗರಸಂಗಂ...ರಾಜಸಂನುಕ
 20 ...ರತಿಪಂಡಬಾಣನಸ-ಶ್ರೀ ಮಂಗಧೂವಾಲಕಂ ಹಿಮರುಕ
 21ಶ್ರೀ.....ವಿಕ್ರಮಸಂವತ್ಸರದ.....ಮಾಪುಮಾನದ.....
 22ಸುರಾಂಗನಾರಮಣ.....
 23 ಜೀಯೆಂಬಿನಂ.....
 24ಸಸಿಮಿತೇ! ಶ್ರೀವಿಕ್ರಮಾ.....
 25 ಕಾಲ್ಯಾಣೇದೇವಪ.....ಶುಭೇಪಕ್ಷೇವಳ
 26 ಕ್ಷೇಮಂದವಾರ.....
 27 ಸುರಪದಮಂ.....

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ಗೇರಸೊಪ್ಪ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7" 6' . 2" 9'

- 1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನಃ
- 2 ಮಹಾ ಮಂಡಲೇಶ್ವರರು ನಾಳುವ ಚೆನ್ನ ಭೈರಾದೇವಿ ಆಮ್ಮನವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲಿ ಹೈವ ತುಳು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
- 3 ದ್ವಂದಿನ ಶಾಲವಾಹನ ಶಕವರ್ಷ ೧೫೨೦ನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಮಾಪು ಬಿ ಜಿಲ್ಲಾ ಶ್ರೀಮತು ಕಾಶ್ಯಪ ಗೋತ್ರದ ಬುಕ ಶಾಖೆಯ ಕರ್ಣ
- 4 ಕ ಮಲ್ಲರಸರ ಪಾತ್ರರು ನಾಳುವ ಸೇನದೋವ ವಡುಗ ತಮ್ಮಪ್ಪ ಸೇನದೋವರು ಗೇರಸೊಪ್ಪೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯನು ಪ್ರತಿ
- 5 ಪೈಯಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದಮೂಲದಲಿ ಚೆನ್ನ ಭೈರಾದೇವಿ ಆಮ್ಮನವರ ಹೆಸರಲಿ ದೇವರ ಆಮೃತಪದಿ ನಂದಾದೀಪ ಮುಂತಾದ ನಿತ್ಯನೈಮಿ
- 6 ತ್ರಿಕದ ಧರ್ಮವನು ಮನವಚನಕಾಯ ತ್ರಿಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಂಜ್ಞೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂಕಿತ ಮಾಡಿ ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು ಬರಿಸಿದ ಧರ್ಮ
- 7 ದ ಮೂಲಸಾಧನ ಕ್ರಮ ವೆಂತೆಂದರೆ ನಮ್ಮ ತಂದೆ ನಾರಣಪ್ಪನವರು ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಯಕನ ಕಯ್ಯಲವೊಳಗೆ ಪಾ
- 8 ಕು ಪ್ರಮಾಡಿ ಸಂವತ್ಸರದಪೋರೆ ಅಡಹದ ವೃತ್ತಿ ಶ್ರೀ ಅರಮನೆಯ ಅಧೀನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲಯದಲಿ ಆಮ್ಮನವರ
- 9 ಹೆಸರಲಿ ಧರ್ಮಕ್ಕೆ ಬಿಡಬೇಕಾದ ಕಾರಣ ಆಳಂಚಿಯೊಳಗೆ ಪ್ರಾಕ್ ಸಾಮಾನ್ಯವಾಗಿ ಉತ್ತಾರವೃತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ಥಳಂಗಳು
- 10 ಆ ಸ್ಥಳಂಗಳಿಂದ ಅರಮನೆಗೆ ತೆರುವ ಬೆಳ್ಳಿಯ ವಿಳುವರೆ ಹೊನ್ನಿಂದ ತೆರಿಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಕ್ಕೆ ಮಾಡಿ ಆಮ್ಮನವರ ಹೆಸರ
- 11 ಲ್ಲ ನಡೆವಂತೆ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನು ತರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾಪುಮುಂದಾಗಿ ಆಳುತಂ ಈ
- 12 ಸಾಧನ ಪ್ರಮಾಣಿನ ಚತುರ್ಗಡಿಯಿಂದೊಳಗೆ ಹವಸ ಗಡಿಯದ ಮಗದ ಹಳ್ಳಿಯನು ಇತ್ತು ಗಡ್ಡೆಯ ಸ್ಥಳಂಗಳನು ಹೊರಗಾಗಿ ಮೇರಾದ ಸು
- 13 ದಿಯ ಬೀಜವರಿ ಮೂಡೆ ೨೫ ಕಣಲಗದ್ದೆ ಬೀಜವರಿ ಮೂಡೆ ೪ ಕಾಳೀಗದ್ದೆಯ ಬೀಜವರಿ ಮೂಡೆ ೩ ಅಂತು ಈ ಹೆಸರ ಗೊಂಡು ಬರೆದ ಸುಕಣೀರೇಮಕ್ಕೆ ಸಹಾ ಬೀಜವರಿ
- 14 ಮೂವತ್ತು ಅರು ಮೂಡೆಗದ್ದೆ ಸ್ಥಳಂಗಳು ಅರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹಿತ್ತಲು ಸಹವಾದ ಈ ಸಮಸ್ತ ವೃತ್ತಿಯ
- 15 ಲಪನು ನಾವುಕಟ್ಟಿಸಿದ ತಿರುಮಲ ದೇವಾಲಯದಲಿ ಆಮ್ಮನವರ ಹೆಸರಿನಲಿ ನಡೆವ ನಿತ್ಯ ನೈಮಿತ್ತಿಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾವು ನಂಮ ತ್ರಿಕರಣ ಸುದ್ದಿ
- 16 ಯಿಂದ ಸಹಿರಂಜ್ಞೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂಕಿತ ಬೀಡು ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು
- 17 ಕೊಟ್ಟೆವು ಈ ಸ್ಥಳಂಗಳಿಂದಲು ವರ್ಷ ೧ಕ್ಕೆ ಕಟ್ಟಬಹ ಧತ್ತ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦೦ ನ
- 18 ಡಸುವ ಧರ್ಮದ ವಿವರ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಶ್ರೀ ಕಾರ್ಯವ ನಡಸುತಿಪ್ಪ ದೇವರಗ್ರಾಸಕ್ಕೆ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ
- 19 ಪಾದ ಮೂಲದಲ್ಲ ಉದಯಕಾಲದಲ್ಲ ನೈವೇದ್ಯಕ್ಕೆ ಪಾಠಾಳಿ ಹೊಯ್ದುಪಡಿಯಿಂದಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇಟೆಯ ಮೂಡೆ ೪ ಅಕ್ಕಿಯ ರಕ್ಕದಲಿ ವರ್ಷ ೧ಕ್ಕೆ ಸಂಧಾ
- 20 ರ ವೇಳೆಯ ಮೂಡೆ ೧೨ಕ್ಕೆ ಪುಷ್ಪಮಾಲೆಯ ನಡಸುವ ಹೊಗಳಿಗೆ ಧತ್ತ ನಾಡವೇಟೆಯ ಮೂಡೆ ೪೦ ರಾತ್ರಿಯಕಾಲದಲ್ಲ ನಡೆವ ನೈವೇದ್ಯಕ್ಕೆ ಧಂಡಾರಿ ಹೊಯ್ದು ಪಡಿಯಿಂದ
- 21 ಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇಲೆ ಪೊದಿನ ಆಳಿ ರಬ್ಬದಲು ವರ್ಷ ವೊಂದಕ್ಕೆ ಸಂಧಾರವೇಲೆಯ ಮೂಡೆ ೨೨ಕ್ಕೆ ದಾಳೋ ಜನು ಉಳಿಗವ ನಡಸುವ ಧಂಡಾರಿಗೆ ಧತ್ತ

- 21 ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೪೦ ಈ ನೈವೇದ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ೧ಕ್ಕೆ ನಡಸುವ ತುಪ ಪೇರೆಯ ೧ ಶಬ್ದಿಯ ರೆಬ್ಬ
 ದಲು ವರ್ಷ ೧ಕ್ಕೆ ತುಪ್ಪ ೫ ಮಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ
 22 ಗ ೧|| = ಪೂಜೆಗೆ ಉದ್ವಾರ್ತನಿಗೆ ಸಹ ಶ್ರೀಗಂಧಧೂಪಕ್ಕೆ ಕ್ರಯ ಸೇರು ೧ಕ್ಕೆ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ಪೂಂದು
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ಪ್ರಮಾಣ 2' 6" x 2' 6"

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| 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರಚಾಮರ ಚಾರವ ತೈರೋಕ್ಕ | 9ಕೇತೇಶ್ವರ ದೇವರಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ ಆದೇವರ |
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| 5 ಸಮುದ್ರಾದಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಎರದೇವ ರಾ | 13ಮಹಾಜನಂಗರ ನೊಡಂಬಡಿಸಿ |
| 6 ಯರು ರಾಜ್ಯಂ ಗಯವಲ ಶ್ರೀಮತು ಪಪುಂಗರ ಸಂ | 14 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತವಿದವರು ಮಾತಾವಿತ್ಯಗಳಿಗೆ |
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